

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

If religious men are to serve God with their minds as well as with their hearts, they must be prepared to relate their religious convictions to the intellectual problems of their time. In our time those problems are to be found in the fields of literary and historical criticism, of philosophy, and very particularly of science. It is pre-eminently on this last field that the great battle is being fought which is raging over a very extended front, and any Church which is tempted to discourage the study of science on the part of students who are preparing for her ministry is blind to one of the most vital issues of the day.

For, as Archbishop D'ARCY truly remarks in his *Providence and the World-Order* (Hodder & Stoughton; 6s. net), 'Atheism is a real force in the world of our time. It has its prophets in every land; and its appeal is always to science.' And one of the objects of this reassuring book is to show that there is much in the most recent phases of science that points in the direction of a theistic solution of the riddle of the universe. Many of the great leaders of scientific thought are openly stating their conviction that the story of creation is capable of ultimate explanation only on theistic principles.

A generation ago it was not so. Then a mechanistic conception of the universe prevailed, which issued in materialism and practical atheism, which reduced man to an automaton and free will to a pious fiction, which explained mind as an epiphenomenon and emptied of all meaning such an

appeal as 'Choose ye this day whom ye will serve,' and which was practically destructive of all faith in any spiritual or moral order.

But in the intervening years a radical change has come over most, though not perhaps all, of the distinguished representatives of science. There is less dogmatism, and more humility and reverence. The universe is seen to be not quite so simple an affair after all, and not to be quite completely explained in the terms of any comprehensive formula. And this change has been brought about not simply by humbly bowing before the inexplicable, but by keener and subtler investigation of the phenomena themselves.

Scientists are now so far from accepting determinism as the secret of the universe that they have learned to speak of a 'fundamental indeterminacy' in the working of Nature. The electron, we are now told, is incalculable, and introduces an element of indeterminacy into the fundamental structure of matter; and if, as Sir Arthur Eddington remarks, the atom is indeterminate, 'we can scarcely accept a theory that makes out the mind to be more mechanistic than the atom.'

But this only raises another problem. There seems in that case to be chaos at the heart of what we once thought to be cosmos. Can we still believe in a cosmos, or are we only deluding ourselves by cherishing such a belief? To this there can be

but one answer. The whole of our activity rests on the assumption of the dependableness of the universe. If we could not trust it, and trust it implicitly, we could not only make no progress at all, we could neither plan nor arrange anything with any sort of confidence. But we do so plan and arrange—which is our implicit tribute to the reliability of the so-called natural order. God 'abideth faithful, He cannot deny Himself.'

How, then, is this apparent antinomy to be resolved? Thus, says the Archbishop: 'There is an apparent inconsistency between the action and character of the minute element and the action and character of the greater things which are formed by these minute elements. The explanation of this strange antinomy is that the electrons and the atoms which they help to form are in such incalculable multitudes that their inconsistencies cancel one another. The mathematical law of averages comes into operation.' Elsewhere he offers the happy analogy of an insurance office dealing with the expectation of life. If attention is concentrated on the individual life, there can be no certainty at all, but if the number of persons included in the calculations is sufficiently great, the tables work out with astonishing accuracy.

Man can transform his world by the manipulation of its material. He is not the helpless resultant of natural forces; he conquers by understanding and obeying the laws of the universe. The mere fact that the universe, so far as it has been explored by science, is intelligible, is surely convincing proof that it is pervaded by purpose. Behind it is infinite Mind. And are we to deny to this Mind the power to use and manipulate material in accordance with some great progressive purpose—the power which we claim and are obviously justified in claiming for ourselves? Is God to be shut up within the walls of the world which His own fingers framed?

In a passage whose interest will justify its quotation in full, Dr. D'ARCY shows that even an insect, to say nothing of a man, is more than an automaton or animated mechanism. It is pos-

sessed of an intelligence which can grasp a situation as a whole and adjust its behaviour to that situation. He tells of an experience in the Italian Alps, when his attention 'was arrested by the strange movement of a chicken-bone which had fallen to the ground. The bone was roughly rectangular in shape, perhaps two inches long by one inch and a quarter wide. In amazement we'—his wife and he—'watched as the bone moved steadily on; and then we observed that it was carried on the backs of two beetles which were quite invisible from above. Other beetles, we noticed, were following.'

'After a slow progression over some rough ground the procession approached a hole in the face of a small projecting bank and tried to enter. But the bone was too large for the opening. Then began much pushing, without effect, until other beetles climbed to the top, and began working at the opening and pulling with all their might. Finally the opening was sufficiently enlarged, and the procession, with its treasure, disappeared from view.'

'It was very fascinating to watch this difficult job carried through with, apparently, intelligent apprehension of all the circumstances, and adaptation and direction of effort, so as to achieve a successful result in the face of unexpected difficulty. We might have been watching a number of labourers dealing with a heavy log in a timber yard, who, having overcome all obstacles, succeeded in getting it at last into its proper place.'

If beetles can thus determine their action, so surely can men, and still more surely can God. The whole book, which deals in successive chapters with the physical, biological, psychical, historical, and moral order, is essentially a plea for the spiritual and providential order, which is set forth in the two concluding chapters. It is written with full knowledge and appreciation of the work of the scientific and philosophic thinkers of our time—of Einstein, Jeans, Whitehead, Eddington, Lloyd Morgan, Alexander, and Smuts, whose 'Holism and Evolution' Dr. D'ARCY admires, while maintaining that it does not tell us anything of the true nature of the activity which is at work in the universe.



Above all, it is written with the conviction that, in his own words, the scientific account of the successive phases of the creative process is revealing, and will more and more reveal, spiritual principles which will inspire with fresh meaning the faiths which have nourished man's higher life in the past.

'What the world, both West and East,' he says, 'needs, more than anything to-day, is a new spiritual outlook on human things, on history and on life, an outlook which will discern divine purpose, divine providence, divine over-ruling, in the whole universal process. We need a new vision of God.' His own book will help us to that vision.

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In the translator's Preface to Professor NYGREN'S *Agape and Eros* there is an attempt to estimate some of the main theological bearings of the ideas represented by these words. Fr. A. G. HEBERT is the translator, and the first point he would make is that the distinction between 'love' in the New Testament and 'love' in Greek philosophy corresponds to the distinction between Grace and Nature.

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Agape belongs to the sphere of Divine grace. The 'love' of the Christian for his neighbour, which is the basic principle of the Christian morality, is shown by St. Paul to be simply God's own love active in the human heart, or, in other words, the presence of the Holy Spirit. It is not, therefore, a psychological thing, susceptible of psychological analysis. What can be psychologically analysed is the *result* of the Holy Spirit's presence and activity, and St. Paul himself does this frequently, showing the new shape taken by the soul when dominated by Agape.

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Eros, on the other hand, is describable in psychological terms. Plato distinguishes two meanings of 'love'—the love which is sensual desire, and the love which is the movement of the soul towards the satisfaction of its spiritual needs. The first is the 'vulgar Eros,' the second the 'heavenly Eros.' But the two are both psychological things, belonging to the natural sphere.

The second point that Fr. HEBERT would make is that the confusion of Agape and Eros lies at the root of much of our present-day theological confusion. It is to confuse things that belong to different levels of thought, namely, those of the supernatural and the natural respectively. Christianity is not a pursuit of individual holiness nor an endeavour to realize moral ideals and social betterment. This is to interpret Christianity from the side of the natural. Christianity is primarily a faith in something that God has done, faith in the Divine Redemption. The Gospel of Agape should not be stated in terms of Eros.

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This fatal confusion is found among Catholics and Protestants alike. St. Thomas Aquinas conceives of salvation as 'the movement of the rational creature towards God,' and this conception colours modern Catholic piety. But it is a conception which belongs to the Eros-tradition, and it stands in conflict, in the Catholic system, with the witness of the Sacraments to the Divine Gift, that is, to Agape. There is a parallel confusion on the Protestant side of Christendom. Along with the Evangelical witness to the reality of the Divine work of redemption at the Cross there is a tendency to lay emphasis on the development of personality. The Ritschlian theology shows this tendency, which also belongs to the Eros-tradition.

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Fr. HEBERT's third point is that Agape and Eros represent two elements which must be united in Christian theology. There is a tendency on the part of Humanists of all kinds to emphasize the goodness of the ordinary life of the world, and they are apt to miss the meaning of God's act of redemption at Calvary. That is to say, they recognize that Nature is created by God, but they miss the meaning of Grace, tending to interpret Agape as if it were a species of Eros. This is seen in the Liberal tradition. But there is an equally strong tendency on the other side to neglect or deny the truth which Humanism expresses and to regard the gospel of the Divine Agape as the whole heart and centre of Christianity. It was exemplified by Marcion in the early Church, for whom the God of Creation was a lesser god than the God of Redemption. It is also



exemplified, if not by any means so extremely, in the important movement of reaction against the Humanism of the Ritschlian school, which is now being led by Barth and Brunner.

There never has been nor can be a final theological synthesis of the ideas of Agape and Eros ; but a practical reconciliation between the two tendencies they represent is a necessity of life. 'May we not look forward in faith and hope to a future Catholicity which shall embrace both the largeness of Humanism and the depth and intensity of the true Evangelicalism ?'

This is confessedly the day of the expert. The tree of knowledge has grown to be so vast and its branches are so diversified that it is obviously impossible for any individual to attain to mastery in all. This limitation is for the most part scrupulously observed so that the expert in one subject will carefully refrain from trespassing on alien ground, or if he does he will not fail to explain, out of respect for his own reputation, that here he is no expert but a mere layman.

In the sphere of religion alone the authority of the expert is discounted. Here is a theme on which all are equally free to expatiate and where one man's opinion is counted as good as another's. Hence we may see a whole community, without any sense of absurdity, receiving its religious teaching from the anthropologist, the mathematician, the journalist, and the cinema star. Surely it ought to be realized that, as in other realms of thought and life, so in religion supremely there is such a thing as specialized knowledge and experience which goes to constitute the religious expert.

This topic is suggestively dealt with by Bishop Francis J. McCONNELL in a short course of lectures on *Aids to Christian Belief* (Abingdon Press ; \$1.00). Treating first of all of the growth of ideas, he shows that life does not always move along by logical rules, and that the growth of ideas, religious ideas included, does not, except in a general way, resemble the workings of strict reason. Emotional waves

break over the reasoning ; the will is subconsciously at work determining the choice of alternatives ; the whole man is involved in every act of perception and of judgment. We are told to keep the heart with all diligence for out of it are the issues of life, and the psychology of to-day would endorse this with emphasis. 'Was it not William James who said that our thinking is steeped in the juices of the emotions ? Some try to squeeze out all their emotional juice to get at pure thoughts, only to discover that they have squeezed out all that gives their thought its higher value.' All this is pre-eminently true of religious knowledge, which is attained not by close reasoning or abstract logic, not by any purely intellectual process, but by an experience of Divine reality flooding in upon the whole soul.

Who is the religious expert ? 'By this title we mean merely the man entitled to respect for the special knowledge of, or seizure of, religious truth and for his ability in the practice of religious principle.' There is a sense, of course, in which all true Christians may be called religious experts. 'Expertness, to our modern notion, always implies a degree of trained technical skill, but the lack of technique in this specific meaning is no reason for failing to see that the Christian expert is one who has attained success—peace in his own life and helpfulness toward others—in the sphere of Christian living.' The long life lived in dependence on, and practice of, the Christian ideal is the mark of the religious expert.

At the same time that is not to deny the value of specialized training in religion. 'We need whatever technique may be available for our own development and the development of those whom we may be trying to help. In fact, the closer we get to the lives of those who impress us as knowing most about Christian living, the more we observe that such persons have rules of one order or another which they are careful to follow with what seems at times foolishly minute exactness. The world smiles a little when it hears that Gandhi will not break his day of silence till the clock strikes the exact hour which marks the end of the silent period,



but that same quality of exactness has been discernible in the practice of those in all ages who have given themselves to religious exercises.'

There is no reason why religious training should not be taken as seriously as training in any other department of life. It is a mistake to suppose that in the religious realm all that we need is simply the good spirit and a willingness to express ourselves in any way we think best. 'There is no drifting into any excellence by self-expression that never knows any self-discipline whatsoever. . . . If one would be an artist, one must give oneself to a discipline which at times is almost maddening. Take the mastery of a musical instrument—like a piano. . . . Self-expression through a piano would, apart from discipline, mean a merely mechanical pounding of the keys. True self-expression has to recognise that the only way to get the self out in piano-playing is almost to make a new set of muscles and nerves by patient practice; and when the self gets out it is more than self.' Religion, too, is in a real sense an art, and as such it calls for the volume of practice which success in any other art requires. By this is meant, not that religion is a thing apart requiring hours of seclusion for its exercise, but that it is the steadfast attempt to bring the whole of life under the control of Christian principle, a task requiring constant practice.

A big element in every man's religion is that which has reference to his fellow-men. It is a narrow and mistaken view to represent religion as a man's own affair, or what he does with his solitariness. 'For nineteen centuries we have had before us the command that we are to love God with all there is of us, and our neighbour as ourselves. Religious teaching has persisted in getting almost all the stress on the upward look, and not on the look outward and around. Tear the two commandments apart and we do harm to both, yet that is done.' Many there are who cannot see what human service has to do with the vision of God, yet the only worship that is Christian involves somehow the regard for our fellow-men. Now everything that thus involves our fellow-men has to be carefully thought out. 'If religion is, indeed, almost wholly

concerned with our own inner experiences we may look upon those experiences as peculiarly our own and confine ourselves to them without much regard to anything outside. If, however, we are seeking to guide others, especially in the art of living together in a world like ours, we need at least the largest information and the soundest thinking possible. To this degree, in any event, we need a religious technique.'

The question is insistently raised to-day as to the value of the Church in the training of men to religious expertness. It is widely maintained that the average moral tone outside the Church is as high as that within. How far that moral level is maintained through the indirect influence of the Church is less often pondered. However, 'without averring that all experts in religious life must draw their nourishment from the churches, we do say that it is difficult to see how expertness in any line can be developed without institutional help. An institution is merely an agency for the creation of a community of persons of like-minded interests and purposes. A university is essentially a community of persons seeking knowledge. There is such a possibility as that of absorbing knowledge from an educational institution apart from the direct instruction of classroom. We say that in university centres intellectual quickening is in the air. I think it can be maintained that the churches to-day are doing their part at the creation of their own type of community life as well as are other institutions.'

As the outcome of religious experience can we have at last the type of person we can call expert? Why not? There are conditions for the attainment of religious knowledge, like prayer and meditation and study, which are similar to exercises in the realm of knowledge and of art; and without laying down mechanical rules we do not see how a believer can become at all expert in the religious realm without by one means or another keeping himself in constant practice as men do in intellectual and artistic pursuits. 'When the religious expert is finally developed, he has the same marks as those of experts in other realms. There is a veritable





weight of authority about what he says. Those who believe in an expert in any field expect him to deliver judgment without always assigning reasons. Perhaps his assigning reasons is impossible.' That simply means that the expert has so practised his knowledge into his entire nature that in the presence of a problem he can count on a revealing reaction of his whole mind. 'Now, religious expertness is not quite of this scientific type, but it is akin to it. The religious expert attains to an awareness of some factors in life which the untrained religious mind may miss altogether. Just as a fine sense of propriety may be the highest flower of moral insight, so this perception of higher values by a religious expert may be the surest

indication of his expertness.' For this reason the religious expert may be wise in practical concerns though he may seem to live in an exalted moral sphere, and he may have deep discernment in regard to larger social questions though he may be unskilled in practical politics. 'No amount of detailed knowledge is as important as to see sharply and straight the human essentials involved in any modern industrial, or racial, or militarist movement which threatens the welfare of men. The highest expertness is that of a mind that can see problems steadily and see them whole. The power of a Christian view of men to conduce to such steadiness and wholeness is an indication of the soundness of the view.'

## Mohenjo-daro:

### The Indus Valley Civilization, circa 3000 B.C.

BY PROFESSOR W. FULTON, D.D., THE UNIVERSITY, GLASGOW.

IN recent years remarkable discoveries, little known to the ordinary reader, have been made in the Indus valley, principally at Mohenjo-daro. The result would appear to be that our knowledge of Indian civilization has been carried back at a single bound no less than three thousand years, and that we have gained new light upon the obscure question of the origins of Hinduism. It is even claimed that the culture of the Indus valley *circa* 3000 B.C. was as advanced as, if not indeed in some respects more advanced than, the culture of Mesopotamia or Egypt; also that the religion of the pre-Aryan peoples of the Indus valley *circa* 3000 B.C. is perpetuated, in some of its leading features, in the living Hinduism of the Indo-Aryans of to-day.

What is the problem of the origins of Hinduism? It may be stated, at least partially, by putting the question in more definite form. How did it come to pass that Vishnu and Siva, figures of but secondary rank in the Vedic hymns, have gained precedence in Hinduism over Indra, Varuna, Agni, and the other old Vedic deities? If Vishnu and Siva were originally Aryan deities, the question seems unanswerable. If they were originally pre-Aryan deities and were taken over by the Indo-Aryans,

then the question seems answerable in the light of the new discoveries in the Indus valley. For these discoveries reveal the Dravidian and other pre-Aryan inhabitants of India as capable of supplying their conquerors with religions of as advanced a type as Vishnuism and Sivaism. Indeed, the evidence yielded by Mohenjo-daro leads to the well-founded conjecture that Siva actually has his prototype among the gods of the older pre-Aryan stocks, whose civilization in the second or third millennium before Christ—that is, before the Aryan invasion or immigration—so far from being primitive and barbaric, is at least worthy of being compared with the contemporary civilizations of Mesopotamia, Egypt, and Crete.

Siva is usually identified with the old Vedic god Rudra. But, contrary to the old Vedic tradition and the Brahman law, he possesses (like Vishnu) temples, images, and temple priesthoods. May not the unbrahmanical character of his worship be accounted for most naturally by the fact that the pre-Aryan peoples of India worshipped him, if under another name, and imposed their religion upon the Aryan invaders and immigrants?

But let us hear on this point the words of the



archæologist whose good fortune it has been to direct the recent explorations in the Indus Valley: 'Hitherto it has been commonly supposed that the pre-Aryan peoples of India were on an altogether lower plane of civilization than their Aryan conquerors, that to the latter they were much what the Helots were to the Spartans, or the Slavs to their Byzantine overlords. . . . The picture of them gleaned from the Hymns of the Rîgveda was that of black-skinned, flat-nosed barbarians, as different from the fair Aryans in physical aspect as they were in speech and religion. . . . Mentally, physically, socially, and religiously, their inferiority to their conquerors was taken for granted, and little or no credit was given them for the achievements of Indian civilization. Never for a moment was it imagined that five thousand years ago, before ever the Aryans were heard of, the Punjab and Sind, if not other parts of India as well, were enjoying an advanced and singularly uniform civilization of their own, closely akin but in some respects even superior to that of contemporary Mesopotamia and Egypt. Yet this is what the discoveries at Harappa and Mohenjo-daro have now placed beyond question.'

The writer is Sir John Marshall, late Director-General of Archaeology in India, and the words occur in his Editorial Preface to a large three-volume monograph, published in 1931, on *Mohenjo-daro and the Indus Civilisation*.

It is a handsome work, and is profusely illustrated with photographs, plans of buildings, and drawings. The editor himself contributes a large part of the book, and also reviews the contributions of his collaborators. To the collaborators fall the task of dealing in detail with the monumental remains, the minor antiquities, and the other discoveries. It gives some idea of the thoroughness with which the whole task has been carried out to mention that Sir John Marshall has enlisted the services not only of experienced archæologists (like Mr. Ernest Mackay, a specialist in Mesopotamian Archæology), but of experts in chemistry and metallurgy, zoology and anthropology, not to speak of Oriental tongues. The result is a work consonant with the importance of the discoveries it records, and reflecting the highest credit on the Government of India's Department of Archæology.

It is only about sixty years since Sir Alexander Cunningham, that great pioneer of Indian Archæology, drew attention to the Indus valley as providing ancient sites of high importance for the archæologist. In particular, he indicated an ancient site on the banks of the Ravi, near a small

village of the Punjab, called Harappa, lying midway between Lahore and Multan. On that site some engraved seals of a peculiar type were found, unlike any till then found in India. Such seals were worn by a cord round the neck or wrist, and probably their chief use in prehistoric, as in historic, times in India was for sealing parcels and merchandise.

But the excavations at Harappa have been dwarfed in significance by the more recent excavations at Mohenjo-daro in Sind, another ancient site of the Indus valley, four hundred miles from Harappa and farther down the valley. These later excavations took place between the years 1922 and 1927.

Mohenjo-daro, which perhaps means in Sindhi 'the Mound of the Dead,' has been the site of a number of considerable cities. The remains now laid bare, covering an area of more than thirteen acres, belong to the three latest cities on the site. Various groups of buildings have been exposed, but the most striking group is congregated about a lofty mound which appears to have been crowned at one time with a pre-Aryan temple. In after times a Buddhist *stupa* or mausoleum took the place of the temple.

In view of the monumental and other remains discovered at Harappa and Mohenjo-daro, Sir John Marshall considers it beyond question that in the fourth and third millennia B.C. the peoples of the Indus country had reached, like the peoples of the valleys of the Tigris, the Euphrates, and the Nile, the Chalcolithic stage of culture, continuing to use arms and utensils of stone side by side with those of copper or bronze. Accordingly, we are prepared to find much in common between the Indus peoples and the peoples of Mesopotamia and Egypt. We learn from the excavations in the Indus valley that the society of the Indus peoples was organized in cities; that their wealth was derived mainly from agriculture and trade; that they were skilled in metal work and conversant with spinning and weaving; that they manufactured domestic vessels of earthenware turned on the wheel, and not infrequently glazed and painted; that personal ornaments made of precious metals were much in vogue; and that they were familiar with the invention of writing, employing a pictographic script, like other contemporary peoples of Western Asia and the Nearer East.

But the Indus civilization had its own distinctive features.

Of all the buildings congregated about the mound at Mohenjo-daro the most remarkable is one which contains a large bath or tank, thirty-nine feet in



length by twenty-three feet in breadth, and sunk eight feet below the floor-level. It seems to have been a vast hydropathic establishment, and is probably of religious significance. There is nothing to compare with it in prehistoric Egypt or Mesopotamia or, indeed, anywhere else in Western Asia. Apart from this imposing building, the remains brought to light at Mohenjo-daro are, for the most part, private dwelling-houses or shops. The dwelling-houses appear to have been spacious and well-constructed, and in general provided with bathrooms, whose floors, like the floor of the great bath or tank, were laid in finely jointed brick-on-edge. It looks as though Sir John Marshall were justified in affirming that the amenities of life enjoyed by the average citizen at Mohenjo-daro were far in advance of anything to be found in the fourth or third millennium B.C. in Babylonia or on the banks of the Nile.

Mention should also be made, among the distinguishing marks of the civilization of the Indus valley, of the use of cotton for textiles which is to be found there, and which appears to have been exclusively restricted at this period to India, not being extended to the Western world until two or three thousand years later. As a matter of fact, the Babylonian and Greek names for cotton (*Sindhu* and *Sindon* respectively) have always pointed to the Indus valley as the home of cotton-growing.

Equally peculiar to the Indus valley, and stamped with an individual character of its own, is its art. Sir John Marshall assures us that nothing that we know of in other countries at this period bears any resemblance, in point of style, to the miniature faience models of rams, dogs, and other animals, or to the intaglio engravings on the seals, 'the best of which—notably the humped and short-horned bulls—are distinguishable by a breadth of treatment and a feeling for line and plastic form that has rarely been surpassed in glyptic art.' Numerous specimens—a thousand in all—of these engraved seals have been recovered at Mohenjo-daro, similar in design and script to those of Harappa.

The discovery at Susa and several sites in Mesopotamia of typical Indian seals, inscribed with pictographic legends, furnishes an interesting line of evidence for the date of the Indus valley civilization. For the Indian seals discovered in Mesopotamia have been found in positions which leave no doubt that they belonged to the period before Sargon I., that is, before 2700 B.C. To this date Sir John Marshall would assign the first city at Mohenjo-daro; the second, he would assign to about 3000 B.C., and the third to about 3300 B.C.

Another distinctive feature of the Indus valley in pre-Aryan times is the script which the people invented for their writing, and for which the main source is provided by the engraved seals unearthed at Harappa and, more especially, Mohenjo-daro. In the work under review Professor Langdon says that though pictographic in origin, the signs have become standardized to neat monumental forms, the result being that very few of the objects portrayed by the signs can now be identified. On the other hand, the writing remains in what may be called on Egyptian analogy the hieroglyphic state; it has not been worn down by use to conventional or stereotyped summaries like the Egyptian hieratic, the Babylonian cuneiform, or the Chinese writing. It is to be observed that although there are resemblances, more or less striking, between the Indus script and most of the other pictographic scripts of Western Asia and the Nearer East, we must not jump to the conclusion that the Indus script was directly borrowed from some other country. In all probability the Indus script is as individual in character as the language it was designed to record.

Professor Langdon is of opinion that this Indus script is the source of the Brahmi alphabet of India. It is no doubt a pictographic and not an alphabetic script, but there is a strong presumption—apart from the evidence supplied by other alphabets—in favour of the Brahmi alphabet having been evolved from a pictographic script. The generally accepted theory has been that the Brahmi alphabet was of Semitic origin, having been derived ultimately from a Phoenician script.

As for the language of the texts unearthed at Mohenjo-daro, all that can be said of it at present is that it is pre-Aryan and in no way connected with Sanskrit. As the Indus civilization was pre-Aryan, so must also have been the Indus language or languages. Perhaps the clue to the language of Mohenjo-daro will be found some day in Mesopotamia. Already seals and sealings (seal impressions), carried by trade from the Indus valley in ancient times, have been recovered, as already noticed, from several sites. At Ur one Indian seal has been found with a cuneiform in place of an 'Indus' inscription; perhaps more such seals will be found, perhaps even a key to the 'Indus' tongue.

Turn now to the religion of the pre-Aryan Indus valley civilization *circa* 3000 B.C. We have noticed how advanced a civilization it was, and have remarked on some of its distinctive features. Let us now notice what Mohenjo-daro can tell us



regarding the religious beliefs of the Dravidians and other pre-Aryan races of India, and in particular what light it throws upon the problem of Hindu origins. It is perhaps worth reiterating that up till now the Dravidians and other pre-Aryans have been generally looked upon as savages whose contribution to Hinduism consisted only of barbaric and degrading elements of belief and practice.

Sir John Marshall calls attention to the great number of figurines or statuettes discovered at Mohenjo-daro, portraying a standing female, almost nude but for an elaborate head-dress and collar and a band or girdle about her loins. Similar figurines, also belonging to the Chalcolithic age, have been found in the neighbouring country of Baluchistan. They appear to represent the great Mother or Nature Goddess, whose cult became prevalent in historic times throughout most of Western Asia, but, as we may now say on the evidence of the recent discoveries in the Indus valley and Baluchistan, had spread even to India in the Chalcolithic period. In the India of to-day the worship of the Divine Mother is remarkably widespread; her shrines are said to be found in every town and village throughout the land. Her worship is especially strong among the pre-Aryan tribes, some of whom have never really come within the fold of Hinduism; and this would serve to confirm the position here indicated that the cult of the great Mother Goddess flourished in the Indus valley, as in Western Asia, so early as the Chalcolithic age. Accordingly, the pre-Aryan civilization of India explains the prevalence of a cult which finds no place in the Vedic religion of the Aryo-Indians.

Further light is thrown upon the history of Hinduism by the appearance at Mohenjo-daro of a male god, obviously to be identified with the historic Siva. The attributes that link him to the historic Siva are, first of all, his three-facedness; for Siva, the all-seeing, is always portrayed in historic times with three eyes, if with a varying number of faces. The second feature of this pre-Aryan god connecting him with the historic Siva is his Yogi-like posture, with feet drawn up beneath him, heel to heel, toes turned downwards, and hands extended above the knees; for Siva is the 'Great Yogi,' the typical ascetic and self-mortifier. But Siva is not only prince of Yogis; he is also lord of the animal creation, and it is seemingly in reference to this aspect of his nature that in the seal recently discovered at Mohenjo-daro there are grouped about him the four animals—the elephant, the tiger, the rhinoceros, and the buffalo. Still another

attribute that enables us to connect this ancient god with the historic Siva is the pair of horns crowning his head, a special religious significance attaching to pairs of horns. It is admitted, however, that this attribute does not furnish in this case actual evidence of identity, and has to be explained that this pre-Aryan emblem of divinity appears to have taken the form of a trident in later days, and in that guise to have continued to be a special attribute of Siva. Finally, there remain the deer or ibexes beneath the low Indian throne, as in many medieval images of Siva. Incidentally, it would appear that this last motif was not borrowed by the Sivaïtes from the Buddhists, but rather that the Buddhists adopted it from the popular religion of the day.

The conclusion would then seem to be a reasonable one that the unknown god so strikingly portrayed on the Mohenjo-daro seal is none other than the prototype, in his most essential aspects, of the historic Siva. Here again the Indus valley civilization *circa* 3000 B.C. supplies a clue to modern Hinduism. It may even be true of Vishna, but it certainly seems true of Siva (who divides with Vishnu the allegiance of two hundred millions of Hindus), that the roots of his religion reach beyond the Aryan religion of the Veda. Thus we may say that the pre-Aryan inhabitants of India impressed upon the Aryan invaders and immigrants religious beliefs of the higher as well as the lower culture.

That the peoples of the Indus valley worshipped their deities in lower as well as higher form, in aniconic as well as iconic or anthropomorphic form, is evidenced from the phallic, bœtylic (chiefly meteoric), and other stones which have been unearthed in great numbers from the ruins at Mohenjo-daro and Harappa. The presence of phallic stones, similar to many of the lingas seen in Siva temples to-day, shows that phallism was not introduced into India by the Greeks or other Western invaders, as has commonly been supposed, but had a pre-Aryan origin. Pre-Aryan, as we must also conclude, was the cult of bœtylic stones, and not—as has also been commonly supposed—confined to Western Asia (the Semitic *massëbhah* is a familiar instance).

It is clear also from several of the Indus valley seals and sealings that the worship of trees prevailed in the Chalcolithic age, as in the historic period. Sometimes the tree itself is worshipped in its natural form, in accordance with the principle of animism in Marett's sense of 'animatism'; sometimes the tree spirit is personified and endowed with human shape and human attributes, in accordance with the Tylorian principle of animism. We



may gather from the Rigveda that tree-worship was practised by the pre-Aryan, not by the Aryan, population of India; and it does not, therefore, surprise us to find that it was prevalent among the Indus peoples.

Even more abundant, indeed far more abundant, than the evidence for tree-worship among the Indus peoples is the evidence for animal-worship, which is also foreign to the Vedic religion. That the cult of the bull in particular was very prevalent in Chalcolithic times throughout Sind, the Punjab, and Baluchistan, is proved by the large number of terra-cotta bulls found at Mohenjo-daro and Harappa and on contemporary sites in Baluchistan, as well as by the frequent delineation of the bull on the seals and on pottery. We may thus infer that much of the animal-worship which is characteristic of Hinduism is derived from the pre-Aryan age.

We gather that the discoveries in the Indus valley are of deep significance for the student of the rise and growth of Hinduism. About five thousand years ago, as it would appear, the Mother Goddess so honoured and revered to-day in the villages of India, and the ancestor of Siva, now the supreme god of half the Hindu world, were worshipped by a pre-Aryan people; among whom also the worship of stones and trees and animals was maintained in much the same form as it has been maintained in historic times. There is also evidence that yoga was practised. Already, as we might put it, religion in India was characteristically Indian.

'There is enough here to demonstrate,' says Sir John Marshall, 'that, so far as it was capable of expression in outward concrete forms, this religion of the Indus people was the lineal progenitor of Hinduism. It should be remembered that many of the basic features of Hinduism are not traceable to an Indo-Aryan source at all. They come into view, not in the earliest Vedic literature, which represents the more or less pure Indo-Aryan tradition, but

either in the later Vedas or in the still later Brahmanas, Upanishads, and Epics, when the Vedic Aryans had long since amalgamated with the older races. And among the basic features of Hinduism are the cults of Siva and the Mother Goddess, the worship of animals and trees and stones, phallism, and yoga. The orthodox view has been that these various elements represent a popular form of religion evolved by the Indo-Aryans themselves—a parallel growth, as it were, to the Vedic religion; although a few of these features have been taken over from the pre-Aryans, who were pictured as little more than untutored savages. But now that our knowledge of the pre-Aryans has been revolutionized, is it not reasonable to presume that the people who contributed so much to the cultural and material side of Hinduism, contributed also some of the essential metaphysical and theological ideas so intimately associated with it? In the absence of decipherable documents, we can, of course, but argue on the probabilities of the case, but surely this presumption is more natural than to postulate the existence among the Indo-Aryans of a body of religious beliefs and doctrines of which their own voluminous literature knows nothing and which are largely alien to Vedic thought.'

Many other points of interest and debate emerge from a perusal of the goodly volumes which Sir John Marshall has edited, but we have been content to call attention to the point so admirably stated in the foregoing passage. And two more sentences from Sir John Marshall will make his position indubitably clear: 'No doubt the non-Aryan jungle tribes of to-day preserve for us some of the cruder and more elemental features of the pre-Aryan religion. But to assume that such features represent the sum total of that religion is as irrational as to suppose that the rude grass and mud hovels of these same jungle tribes are representative of the massive edifices of Mohenjo-daro and Harappa.'

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## The Cambridge Group Movement—1832.

BY THE REVEREND JOHN G. MORTON, M.A., ORPINGTON.

MR. A. J. RUSSELL in an early page of his (blithe and bracing) book—*For Sinners Only*—which contains many authentic annals of the Oxford Group Movement, makes the very startling state-

ment that Cambridge 'has never yet produced a real live revival.'

As to Oxford, he truly adds that 'several flourishing religious movements had started in this intel-



lectual centre of England,' for Oxford is not only the home of lost causes, but has been the cradle of many religious movements both decadent and renescent. The Society of John Wesley was an Oxford Group Movement, the Class Meeting, which is still the backbone of the Methodist system, faithfully continuing its original genius as a group movement.

All religious revivals since Pentecost have had their precedents and parallels: similar methods and manifestations of the same Spirit recur at periodic intervals in different countries and centuries: and it is to the Cambridge of a century ago that we have to turn to discover a religious revival which in many respects is analogous to the Oxford Group Movement of to-day. There arose then a movement of the Spirit which was especially identified with the name of one man who was its operative influence—Rev. Charles Simeon, without doubt one of the greatest spiritual forces of his generation. Lord Macaulay, with his sense of historical perspective, was the last man of his time to exaggerate the importance of contemporary events and people, yet looking back in 1844, twenty-two years after he took his degree, he wrote: 'As to Simeon, if you knew what his authority and influence were, and how they extended from Cambridge to the most remote corners of England, you would allow that his real sway over the Church was far greater than that of any Primate.' Bishop Charles Wordsworth, in his *Annals of my Early Life*, writes: 'Simeon had a large following of young men—larger and not less devoted than that which followed Newman—and for a much longer time.' Further evidence of his magnetism we gather from Shorthouse's less known romance, *Sir Percival*, which indicates the impression left by him on the undergraduates of Cambridge.

Simeon's religious experience began at an early age, when in 1776 he was sobered by a day of national fasting and repentance during the dark days of the American War. In his own words he 'thought if there was one who had more displeased God than others, it was I. . . . To humble myself, therefore, before God appeared to me a duty of immediate and indispensable necessity. Accordingly I spent the day in fasting and prayer.' He ingenuously adds that he had not learned the happy art of 'washing my face and anointing my head, that I might not appear unto men to fast.' Fortunately, his schoolfellows noted his sanctimoniousness, and by their own effective methods educated him out of it—'by which means they soon dissipated my good desires, and reduced me to my

former state of thoughtlessness and sin.' But this chastening afterwards proved profitable in purging him of spiritual pride and self-consciousness.

Leaving Eton for Cambridge, self-examination and study in view of a compulsory partaking of the Lord's Supper a few days after entrance into King's College, and the reading of Law's *Whole Duty of Man*, marked days of definite religious decision in his life.

But all was not accomplished nor the work done, for he 'shares' one of his more serious 'set-backs,' as he tells for our profit and his own rebuke the story of a joy-ride to Windsor one hot Sunday in his first Long Vacation, when he had gone, as usual, to the Reading Races, and to the race-ball; 'though I knew full well that I ought to keep holy the Sabbath day': arriving very hot and thirsty he 'drank unawares to intoxication, and narrowly escaped a fatal fall on his return to Windsor.' God might have 'cut him off in righteous judgment,' but He spared him, and true repentance and restoration followed.

Simeon, like Augustine, Luther, Bunyan, and many apostles and saints, is very frank in his 'sharing,' of which we have the record in his private 'Memoir,' but he very wisely limits his confessions and public confidences, for he knew well the morbid and prurient curiosity of the average man concerning the secret things of shame in other men's lives—secret things which 'belong unto the Lord' alone. 'I set myself immediately,' he adds, 'to undo all my former sins, as far as I could . . . though I do not think it quite expedient to record them.'

It is now a matter of Church history how this young man in a few years became a radiating focus of spiritual influence which revived evangelical religion in the Church of England. First Cambridge, both town and gown, was affected. In early days his teaching was misinterpreted and misrepresented, the word 'Sim' being applied even within living memory to those who are now called 'pi.' His father and his brothers were offended by his 'enthusiasm.' But there is nothing so contagious as enthusiasm, and this zeal for the things of God spread from group to group, and both upwards and downwards—also, like the present revival, 'through a cross-section of society.' Recently there was an explosion in a dynamite factory. The collapse of the houses at some distance was as complete as that of the walls of Jericho, but the walls immediately around the factory itself remained standing. Some dynamic movements have arisen in the university which have moved the world, and yet have not



touched Barnwell or Castle End. But we read of Simeon praying regularly with his bed-maker and his 'gyp.'

'His influence was not contrived; it came.' Soon we read of his 'roving' by request in Scotland: during three visits he preached in many Presbyterian pulpits, and interviewed many in spiritual distress both in mansion and in manse. Among others, he had a memorable interview in his bedroom with the Rev. Alexander Stewart of Moulin, who had 'complained of unprofitableness' in his ministry, and 'was very defective in his experience of the power of the Gospel.' They conversed and prayed together, and from that hour Stewart became a 'Life-changer.' Among those who 'owed their own selves' to his preaching, now so strangely changed and charged with power, were the parents of Duff, the prince of missionary educationists, who brought up their son in the faith of the gospel, and early inspired him with a sense of mission. A bronze statue of the great missionary now stands in Pitlochry: 'to those who know the story of Simeon and Stewart,' as Moule justly comments, 'it is a monument also to them.'

So as fire kindles fire, this one burning heart set others aflame, and we further read that Henry Martyn, senior wrangler and classical scholar, found his way to Trinity Church, and quietly took his place among those who owned Christ as Master. He also went to India!

Simeon thus described the three great aims of his teaching—'To humble the sinner; to exalt the Saviour; to promote holiness.' Absolute Honesty, Absolute Purity, Absolute Unselfishness, and Absolute Love—the high call of to-day! What was his theology? His biographer tells us. 'In two words, it was Jesus Christ. Everything in Simeon's preaching radiated from Jesus Christ, and returned upon Him.' He laboured that each man and woman should 'have a maximum experience of Jesus Christ.' The expressions strangely change, but the spiritual experience remains the same. He preached Christ, and as earnestly avoided all centrifugal controversy and doubtful disputation, so his theology rarely ran ahead of his religion. For him, as for Wesley, there was but 'one thing'—but one pulse in the machine, so he reacted more upon society than society did on him. 'Simeon passed his seventy-seven years more as a giver than a receiver of influence.' Because of this concentration and consecration, he was the ordinary Cambridge don raised to the Nth power through being increasingly filled with the Spirit. He 'lived on faith and prayer,' and so was 'consistent in a noble

indifference to money.' In famine times he helped to provide bread, not only for the poor of his own parish, but also for twenty-four villages in the neighbourhood. He once replied to a begging appeal—enclosing in his letter a cheque for twenty-five pounds—'a man who has given away his capital has not much more to give.'

His religious method included a daily retreat into a well-fitted solitude. The rooms which he chose in the Fellows' buildings attracted Simeon because they had immediate access to the roof; there he had his 'quiet times.' 'I shall now have a solitary oratory where no eye but that of the Supreme can behold me.' The intimations and guidance of the Spirit he also recorded; in his pocket-book he wrote twice over, on separate pages, in large letters, 'TALK NOT ABOUT MYSELF: SPEAK EVIL OF NO MAN.'

By two striking methods which have been repeated by the founders of the Oxford Group, Simeon accomplished his most effective work. The first was the apostolic way of *soul-curing by correspondence*. His letter-writing was no small part of his daily drudgery for the Kingdom of God. 'Seldom surely,' writes his best biographer, 'has the post been better used than by him in these silent labours of love and wisdom.' These letters were preserved by the recipients for the same reason as the New Testament Epistles were preserved, because of the quickening qualities and religious value of their message. The second part of the *Memoir*, by Canon Carus, consists entirely of a selection of them addressed to all kinds of people on all kinds of religious difficulty. These were not written, like Pope's, with a view to ultimate publication; the writer gives his own ideas about correspondence: 'As for sitting down to write a religious letter, it is what I cannot do myself. . . . I love rather that a letter be a free-and-easy communication of such things as are upon the mind. . . . Religion with me is only the salt with which I season the different subjects on which I write.' As a parallel to this we read in *For Sinners Only*, 'One would think the Group House at Oxford was the centre of an international religious correspondence course. . . . Fifty or sixty letters a day are nothing to Frank. . . . News of the spiritual travail of much of the world pours in through the letter-box, and is faithfully dealt with in short, crisp answers, confidential and stimulating.'

But Simeon's greatest distinction was his *discovery and adoption of the Group method in religion*. 'His work for religion in the university and elsewhere was carried into detail and personally applied



in his chamber gatherings of gowns-men more than in any other way.' These 'groups'—then called 'Conversation Circles'—were continued to the very last and were famous all over England. It was to the easily recognized and earnest individuals of the group that Simeon trusted 'to make religion work'—rather than to the great congregation of indefinite and uncommitted unknowns.

Once when he saw an undergraduate entering Holy Trinity, he said to a friend, 'There go ten men!' For the student might become the gatherer of his own group.

These circles were ever widening: residents and visitors were alike welcome—even women were admitted, and this a century ago in anti-feminist Cambridge! First held in his drawing-room, soon larger rooms had to be taken to admit the crowds. We read of tea being handed round, the unflinching ground-bait to-day as then for a successful Cambridge 'squash,' though, to be sure, the more 'spiritual' or 'pi' objected to the intrusion of this innocent and genial semi-sacrament. When the leader was ill the nervousness and courage of those who led the group of sixty or seventy for the usual time is recorded, for a volume of *Recollections of Simeon's Conversation Parties* was published in 1862. These give vivid pictures of the groups. We see Simeon rising from a little leather sofa (now in Ridley Hall) and greeting his guests 'with suavity

and politeness': to put them at ease making the 'little jokes' of the don 'at-home'—jests, 'lambent yet innocuous as the æstival electricity.' Thus, if the name announced were a common name, as Brown, Smith, Jones, he would say, 'Brown, Brown—no name at all, sir! Is it Brown of Trinity, or of Queens', or who?' or would relate some little anecdote. We see him arranging window-seats, and assuring the delicate undergrads that he had stopped all the draughts, and testing them with a candle. Then, after some general conversation, encouraging them to express their doubts and difficulties, giving somewhat sharp rebukes to those who asked flippant or rude questions: keeping them to 'the practical and heart-searching rather than to the speculative topics of religion.'

Similar gatherings were also held at the houses of his friends—sometimes it was a dinner, sometimes a tea-party after Hall—all house-parties. Later we find this 'group-method' being adopted in Oxford, for in a letter he gives advice to his correspondent upon the best way of conducting a 'conversational circle.'

These were Simeon's methods. Such was their success that he wrote: 'I do stand amazed at the marvellous change which is taking place *all round in all ranks*.' Marvellous changes! Marvellous life-changers, a century ago, and in every century!

## Literature.

### CREATIVE HISTORY.

CONTACT between the East and West has created some of the gravest problems before the world to-day. Believing in the continuity of history, Mr. O. E. Burton, M.A., of Wesley College, Paerata, New Zealand, has lit upon the idea of seeking for an analogy in the ancient world, and to some extent he has found it; at any rate he believes that about 500 B.C. the stage was set for international action. The importance of that period, as he truly says, must be recognized by any one who considers that the Buddha, Confucius, and Deutero-Isaiah were practically contemporaries.

In his *Study in Creative History* (Allen & Unwin; ros. 6d. net), Mr. Burton deals in succession with Egypt, Phœnicia, Assyria and Babylon, Israel, the

Medes and Persians, Mazdaism, India, China, Greece, Rome, and finally with the interaction of East and West up to 500 B.C. It is in the nature of things that Israel and India should get more of the space than any of the other peoples. The writer's method is to give a short sketch of the history of the peoples under discussion and then to devote his main attention to their ideas, especially as revealed in their sacred books, and at two points the argument is illustrated by biographical sketches—of Gotama the Buddha and Confucius. It is, of course, in this age of specialism, impossible for one man to speak with authority on the history and religions of nations so many and diverse; Mr. Burton speaks too positively, for example, when he roundly says, 'The Exodus took place towards the end of the nineteenth Dynasty (circa 1450 B.C.).' But the



broad outlines of the teaching of Israel's prophets, of Mazdaism, Brahmanism, Buddhism, and Confucianism, stand out clearly, and the collocation of their teaching which Mr. Burton presents is suggestive and valuable. He also shows the persistence of ancient ideas into the modern world; for example, the idea which limits the interest and benevolence of God to one nation. Here is a striking summary of the nature of Buddhism: it is 'an optimism only if we admit that life is an insupportable ill; otherwise it is a pessimism, very sober and steadfast and courageous, but a pessimism nevertheless.' His main conclusion is that 'the races whose history we have considered interacted only to the slightest extent the one upon the other,' and he proceeds to give reasons for this relatively meagre interaction. We are inclined to believe, though these reasons are worthy of consideration, that recent investigation has tended to show that, despite the difficulties of transport, etc., there was more intercourse and mutual influence between ancient peoples than Mr. Burton has allowed for. Nevertheless his conspectus of historical movements and religious teaching in the ancient world up to 500 B.C. opens a wide field for fruitful thought.

#### DEAN INGE.

The publication of a fifth edition of Dean Inge's *Christian Ethics and Modern Problems* (Hodder & Stoughton; 5s. net) is interesting for a personal reason. In his original preface the Dean said this would probably be the last considerable work that he would have time to undertake. But in the preface to the fifth edition he admits that time has dealt kindly with him, and announces that he is already far advanced with another work, 'on the religious and philosophical implications of recent science.' This is good news, for, though the Dean has been forced by events to write on ethics, his real interest is in philosophy and its relations with other systems.

In the new preface he has some striking observations, derived from his outlook on current affairs. The fate of our present social order, he says, will probably be decided in North America, which is the stronghold of industrialism. Among the 'subversive ideas' freely advocated at present is approval of abortion. In Russia it is legalized, and in 1930 there were seventy thousand cases of abortion registered, a number in excess of the births! In this region we are faced with the possibility of a revolution that is

biological, the most momentous thing in human history.

The ideas which this book supports are familiar to the Dean's readers—the need of discipline, the hollowness of any doctrine of mechanical progress, the necessity of a doctrine of intrinsic values, and the supreme value of the Galilean ministry for Christian morality. Dean Inge is always illuminating even when he is provocative.

#### CHRISTIAN AND PAGAN LOVE.

*Agape and Eros* (S.P.C.K.; 6s. net), by Professor Anders Nygren of the University of Lund, offers a careful analysis of the difference between the Agape of the New Testament and the Eros of Greek philosophy. It is not so long ago since Professor James Moffatt gave us an elaborate study of 'love' in the New Testament; but here we have a study in the contrast between the two words for 'love,' as setting forth the difference between the Christian and the Greek attitudes to life. The translation comes from the experienced hand of Fr. A. G. Hebert, of the Society of the Sacred Mission, Kelham, to whom we are indebted for translations of recent works by two other Swedish theologians, Brilioth and Aulén.

Professor Nygren first sketches out the pure idea of Agape, as it is seen in the Gospels, in the Pauline Epistles, and in the Johannine writings. Then he turns to the pure idea of Eros, which is found, in all essentials, in the early Greek mystery-religions, but receives its classical form from Plato. As partially transformed in Aristotle and the Neoplatonists, it is of great influence on Christianity. Finally, the two ideas are directly compared, and certain real or apparent points of contact between them are noted, which assisted the process of their blending. In a second volume Professor Nygren hopes to show the conflict between Agape and Eros in Christian history.

The second volume will supplement this learned and very arresting study, and that it will not lack piquancy may be gathered from such an anticipatory remark as this (the reference is to the supposed 'hellenisation of Christianity' in the historical development of Christology): 'The dogma of the early Church, as it is expressed, for instance, in the Nicene symbol, must rather be regarded as the self-defence of Christianity against the hellenising tendency; it is actually the defence of that which is deepest and most central to Christianity, the defence of Agape against the efforts of an Eros-conception to take its place.'



## MATERIALISM.

A book by Professor J. S. Haldane is an event, and when we see it labelled *Materialism* our interest and expectation are at once quickened. We often hear it said that materialism as a philosophy is dead, but none the less we want to be present at its burial and, if possible, hold one of the cords of its coffin. This is what Dr. Haldane helps us to do in his new book with the above title (Hodder & Stoughton; 3s. 6d. net). We were prepared for his present argument by his contribution to 'Science and Religion,' but it is here expanded and illustrated in a series of essays. The argument is briefly as follows. The physically interpreted universe is only a very partial representation of the universe of our experience. It is an abstraction, and is only possible if we ignore the facts that the world is a perceived world, and the embodiment of actively maintained values co-ordinated as personality. The universe of our experience is not experienced as a physical universe, but as a universe which embodies values. This is the main criticism of physico-chemical realism with its materialistic corollary; and it is a deadly criticism, since it is based on the nature of our experience itself. The biologist will say this of the physical universe, and the psychologist will justly say much the same of the world of life. But it is when we come to consider directly the nature of *conscious* experience itself that the incompleteness of an abstract interpretation is most evident. The universe, then, is a spiritual universe, and only in this complete view of it is it intelligible. We may be pardoned if we do not follow Dr. Haldane into a somewhat high-flying idealism to which his further reasoning leads him. But we may gladly express our gratitude for a notable apologetic that brings reassurance to our spiritual faith, and for a book that is singularly attractive in its spirit and style.

## LAW AND LIFE.

Once in a while it is good to stand back from the detailed exposition of a great literature and to survey its dominant ideas. This is what Mr. Joseph Yahuda, LL.B., has successfully done with Hebrew literature in his book, *Law and Life according to Hebrew Thought* (Milford; 10s. 6d. net). An interesting and valuable feature of this book is that while the Old Testament forms the staple of the discussion, the writer also takes into account the teaching not only of the Rabbis, but of the New Testament as well, and he deals with all three

areas in a spirit of profound, but not uncritical, appreciation. Of the Parable of the Prodigal Son, for example, he speaks with warm admiration, and of the 'sublime sentence' pronounced by Jesus in the case of the woman taken in adultery; while, in reference to Paul's dictum that whosoever resisteth the power resisteth the ordinance of God, he remarks, 'Alas! Even so low has a brilliant Hebrew intellect stooped under the yoke of Rome!' Particularly interesting is his discussion of the attitude of Jesus to divorce. How is it, he asks, that the man who insisted so much on the spiritual side of life should have looked only on the physical bond of marriage and should have stigmatized divorce? And this question, the first part of which a Christian would repudiate, he answers by saying that Jesus forbade divorce and remarriage because He well knew the vagaries of the sexual instinct and was actuated by 'the determined purpose of suppressing it, so that the human mind might have a greater opportunity of vacating to higher pursuits.' Elsewhere he remarks that it is strange that One who had repeatedly urged that God demanded kindness and not sacrifice, should Himself have been represented as the Offering indispensable to the redemption of mankind. These reactions of the Jewish mind to Christian doctrine are illuminating.

Successive chapters deal with Monotheism, God, God and Man, Justice, Equity of Laws, The Status of Women, of Strangers, and of Slaves, Government, and Virtue; and they well bring out the author's aim of elucidating the guiding spirit of Hebrew thought. Special emphasis is rightly laid upon the Hebrew passion for justice as the secret alike of national prosperity and international peace, though the writer frankly admits that practice often fell lamentably short of theory, according to which, in Jewish ethics, no distinction was made between master and man or between Israelite and stranger. The chapter on the status of women, which is full of information, is a fine example of the scientific treatment of a great question. On p. 19 'looses' should be corrected to 'loses,' on p. 92 'acquiesce' to 'acquiesce,' and on p. 143 'Mosiatic' to 'Mosaic.'

## CHRISTIAN SOCIOLOGY.

Superficially it may appear that what the S.C.M. publication 'Faith and Order' did for Lausanne, the editor of 'Christendom,' Mr. Maurice B. Reckitt, M.A., does for Stockholm and Copeck in *Faith and Society* (Longmans; 15s. net). To some extent the comparison is just, but only to some



extent. For we have here not only a valuable historical account of notable discussions on the wide subject of Christian Life and Work, but a real and, in our opinion, a valuable individual contribution to Christian Sociology.

In the first part of the volume, entitled 'The Task and the Movement,' we have first of all a discussion of the place that social and economic questions may not only legitimately but of necessity occupy in the mind of the Church. 'For Faith is the Oxygen without which society cannot live in health and vitality, and it is ever less discoverable upon the purely natural plane. It is only the disciples of Him who came "that all men might have life more abundantly" who, in virtue of their spiritual energy, can hope at this hour to arrest and reverse the forces that are disheartening those who see, with mounting dismay, greed and power enthroned as something irresistible.' The Christian Faith is the dynamic of social redemption, and must boldly fling down its challenge in face of our industrial civilization which has run itself out into the distressing situation and dangerous crisis in which we now find ourselves. Next follows a very useful account of the Christian Social Movement in Britain and the U.S.A.

In the second part we have the author's individual contribution to a Christian Sociology, the chapters being entitled Politics, a World Order, Reality in Economics, Freedom and Justice in the Social Order, and a concluding 'Daylight at Midnight.' As to this whole section Mr. Reckitt impresses on us two things. First, he is expressing his own views and scarcely expects general agreement on all or perhaps many points; second, he is here doing to a large extent pioneer work. After a first perusal we are inclined to say that the author is unnecessarily modest. No doubt thorny problems are dealt with on which Christians may reasonably differ, but whatever one's own views on politics or economic questions may be, he will be refreshed, stimulated, and instructed by a study of this penetrating and catholic-minded discussion.

### THE SPANISH CHRIST.

South America has often been described in missionary circles as the neglected continent, and indeed the average English-speaking Christian knows as little about it as Macaulay's schoolboy knew 'who slew Montezuma and who strangled Atahualpa.' This ignorance should soon be dispelled if a remarkable book now published receives the attention it deserves. *The Other Spanish*

*Christ*, by Mr. John A. Mackay, D.Litt. (S.C.M. ; 9s. net), is an uncommonly able, well-informed, and interesting book, the work of one who has made a profound study of the Spanish mind, and of the religious and political history of Latin-America. Rarely have we the pleasure of reading a book which leaves so strong an impression of thoroughness and adequacy in its treatment. Unfamiliar names of writers and teachers of all schools and sects are made to live before us, and records are given of saints worthy to rank with the highest in the calendar. The innumerable cross-currents, intellectual and social, religious and political, which surge over Latin-America are skillfully delineated. In touching on theosophy the writer appears to have missed the significant fact that Krishnamurti, after being educated as the Messiah of the theosophists, has deliberately renounced the rôle.

Dr. Mackay, while writing as a philosophic historian, is warmly interested in evangelical missions in Latin-America. His thesis, supported by distinguished Spanish thinkers like Unamuno, is that the Christ of Spain and Latin-America was 'born in Tangiers,' and is in character a compound of Moorish Muslim and Spanish Catholic thought. The 'other Spanish Christ,' whose advent is bringing daybreak in Latin-America, is the Christ of evangelical faith.

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From America comes a fresh and vigorous study of girlhood—*Building a Girl's Personality: A Social Psychology of Later Girlhood*, by Ruth Shoule Cavan and Jordan True Cavan (Abingdon Press; \$1.50). The growth of a girl's personality, her family life, marriage and her job, friendships and her philosophy of life are all passed in review. It is interesting to learn that a questionnaire elicited from a group of college girls the result that eighty-one per cent. of the girls wished to be married. Another revelation not so encouraging is made by one college girl, that she would never get a 'date' with an attractive male unless she was prepared to 'pet.' The book is a valuable study in young womanhood, and the section on religion and the Church in particular ought to be read and digested by conventionally religious people.

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What is described as 'a short, authoritative life' of *Carlyle* is from the pen of Professor Emery Neff of Columbia University, New York (Allen & Unwin; 10s. 6d. net). As the spelling is that of the United States, the volume was no doubt written in the first instance for readers in that country, which

gave the struggling and unknown author of 'Sartor' one of his earliest and most enthusiastic admirers in Emerson, whose friendship survived several rude shocks. The works of Carlyle in their familiar binding are a little library in themselves, but this has been greatly added to by Froude's biography and the extraordinary controversy to which that has given rise since the beginning of this century. The author of this biography of two hundred and seventy pages has been wise enough to take as little part as possible in that controversy. In the annals of our country's literature there is no more resolute struggle against the lack of money and the lack of opportunity to enable him to deliver what he felt to be his message for the times than that of the Edinburgh University student who could not be a minister, and refused to be a lawyer, and was not content to be a schoolmaster and in that position prepare for the future. 'Authors are martyrs,' he writes. 'Money cannot make or unmake them. . . . Money cannot hire the writing of a book, but it can the printing of it. . . . When the thinker has discovered truth, it depends on money whether the world shall participate in such discovery or not participate.' He made up his mind to marry Jane Welsh and had his way. Just a century ago, with the country, as it seemed, on the verge of revolution, it was not easy to earn a living at literature even with a reputation already made; and Carlyle in the wilderness at Craigenputtock was almost unknown. There he wrote that essay on Burns that still holds a foremost place amid all that has been written of the Scottish national poet. There, too, he wrote 'Sartor Resartus,' which his young wife—no mean critic—hailed at once as a work of genius, but one that failed to bring any grist to the mill. Compelled to seek his fortune in London, Carlyle and his wife settled in that house in Cheyne Row which was to be their home throughout the whole of their chequered future. Mr. Neff tells, or rather retells, the story that has been the subject of the fiercest controversy with the intimacy of a friendly, and the skill of a well-informed, critic. It is all to the good that the rising generation here should have this estimate of a thoroughly competent critic from among Carlyle's admirers across the Atlantic.

The Public Library is an institution that is now taken for granted, not only in every considerable community, but in the rural districts. A century ago young Thomas Carlyle was asking 'Why is there not a Majesty's library in every county town? There is a Majesty's jail and gallows in every one of them.' The public libraries have been greatly

multiplied, and we are getting rid of some of the jails. But *A History of the Public Library Movement in Great Britain and Ireland*, which has been written by Mr. John Minto, M.A., F.L.A., Librarian of the Signet Library, Edinburgh (Allen & Unwin; 10s. 6d. net), serves to show what a prolonged conflict had to be waged in Parliament, especially in the House of Commons, to obtain sanction for levying even a halfpenny rate for the provision of buildings. It was thought that generous donors could be trusted to furnish them with books. Curiously enough, it was the M.P.'s for the Universities who were conspicuous by their opposition to the modest proposal. The halfpenny rate proved quite inadequate, but it took years of controversy to increase the rate to a penny, and many more years to secure for the public authority a free hand. Mr. Minto has taken pains to give a record of the prominent workers and benefactors in this important movement. They include, of course, Andrew Carnegie, the poor Dunfermline boy who in Pittsburg resolved that if wealth should ever come to him he would use it to establish free libraries. The result is that more than half the towns in the United Kingdom which possess rate-supported libraries have been recipients of his generosity. This is only one of a series of books being prepared and issued by the Library Association.

Another book on Freudian lines is *Set the Children Free*, by Fritz Wittels, translated by Eden and Cedar Paul (Allen & Unwin; 10s. net). The central idea of the book may be said to be that a healthy child before the age of twelve need learn nothing which can only be learned by one who sits at a desk. The book is the victim of two obsessions—Freud's decadent psychology and the modern craze for 'leaving the child alone.' Books of this kind abound in doubtful facts, as, for example, that we know ourselves less than we know others, that religion teaches doubt to be a sin, that religion is a projection or rationalization; and also in doubtful sentiments like the utter uselessness of teaching Latin and Greek. In its own way, however, this book is interesting and able. The author is a 'distinguished psycho-analyst' and the author of a life of Freud.

In *The Faith and Conduct of a Churchman* (Allen & Unwin; 3s. net), the Rev. A. C. Buchanan, B.D., gives his version of the Christian life. The book is misnamed. It ought to be 'The Faith and Conduct of a Catholic.' In this volume, the writer says, 'I have endeavoured to cover the whole Faith



and Practice of a Catholic.' He is not content with tolerance of Catholics in the Church of England. 'We desire to convert England.' And here is his instrument. It is an earnest and intelligent book, representing the extreme Anglo-Catholic position.

*Our High Calling*, by the Rev. H. J. Dale (Allenson; 1s. 6d. net), contains six chapters which deal briefly with such central themes as Belief in God, the Fact of Christ, the Bible, Conversion, Discipleship, and Church Membership. The treatment, is lucid, vigorous, and convincing. The addresses are excellent models of popular apologetic, and the book is admirably suited for putting into the hands of thoughtful young people who may be inquiring about the Christian faith.

Many years ago the late Professor B. W. Bacon wrote a book entitled *The Genesis of Genesis*, which dealt critically with the documentary sources. A very different kind of book with the same title, written by the Rev. D. E. Hart-Davies, M.A., D.D., has just been published by Messrs. James Clarke & Co. at 3s. 6d. net. Believing in the organic unity of Scripture and in the pivotal importance of the early narratives of Genesis to the whole scheme of Divine revelation, Dr. Hart-Davies has sought to bring out the profoundly spiritual quality of those narratives and their vital relation to Christian truth, as, for example, in his comparison of Moriah with Calvary. With much of modern literary criticism and modern science he is clearly not in sympathy. He believes, for example, that the Mosaic authorship of the Pentateuch may be confirmed by the scholarship of the future, and that there is no evidence for the lowly animal ancestry of man: he also consigns the theory of Evolution to 'the limbo of discredited hypotheses.' But within these narrow limits he offers some suggestive discussions of the stories of Creation, the Fall, the Flood, and Abraham, in which he defends not only their vital place in revelation and their value as edification, but also their historicity, welcoming, as is natural, the testimony of Assyriologists like Dr. Langdon and archaeologists like Mr. Woolley. Those who are interested in the conservative approach to Scripture will find this book of value.

A study of Jesus of unusual interest and great value will be found in *The Son of God*, by Mr. Albert Payson Terhune (Harper Brothers; \$2.00). In his introduction, 'Why I write it,' the author says he has never read any 'life' of Christ except that in the Four Gospels. It is there he found Christ

and faith. And in his book he does something that is quite his own. He takes other Bible characters, remarkable for some quality, and contrasts Christ with them. The characters are Samson (Strength), Solomon (Wisdom), Elijah (Miracle), Moses (Law), and David (the King). These chapters are well worth reading. The thing is extraordinarily well done, and brings out in many of its aspects, and in an attractive fashion, the greatness of Christ.

With the title *Broadcasts over Britain*, the Rev. Alfred A. Lee of Crowstone-on-Sea, often referred to as the 'Dick Sheppard of Nonconformity,' has published two of his broadcast sermons, 'Making the Sabbath a Delight' and 'Something we once Knew, then Forgot, and now Remember.' If attractiveness and presentation were always combined with such excellent matter the book trade would flourish. The publishers are the Independent Press Ltd. (6d. each).

Greek and New Testament scholars have been greatly indebted to Dr. Rendel Harris for his Woodbrooke, Caravan, Sunset, and Evergreen Essays. In No. 9 of the last-mentioned Evergreen Essays—*Justin Martyr and Menander* (Heffer; 2s. net)—we have an interesting examination of the quotations given by Justin Martyr and other writers, including St. Paul, from the works of Menander, the comic poet. The existence of an early book of Christian excerpts from Greek poets and philosophers appears to be established, and we are taken back into New Testament times. Menandrian reactions, not limited to one or two passages, are pointed out in the New Testament writings. The booklet shows the careful and mature scholarship which Dr. Rendel Harris always manifests, and will prove of much interest to New Testament students.

The addresses now published under the title of *Death cannot Sever*, by the Rev. Norman Maclean, D.D. (Hodder & Stoughton; 3s. 6d. net), have already been the subject of controversy. And that for two reasons—first, Dr. Maclean's adherence to the belief in spiritualism, and second, his advocacy of prayers for the dead. Dr. Maclean is constitutionally a whole-hearted believer, and he expresses his beliefs with Celtic fervour. In his presentation of the subject there is more of passionate rhetoric than of calm reasoning. He is as dogmatic as the most valiant of the fathers, only the pictures he paints are pleasing to the natural heart rather than terrifying. In his argument, so far as it can be

called an argument, there appears to be a fundamental confusion of thought between the fate of the dead in Christ and the dead in general, and he does not seem to realize that the revelation of the unseen given in the gospel is morally worlds away from the pictures painted by spiritualists. The book is an eloquent and warm-hearted, but unconvincing, treatment of a profound subject.

There is a vogue at present for little books in series. One series after another appears, and there is often both substance and suggestiveness in them. In the series 'Religion: Its Modern Needs and Problems,' the eleventh issue is *Religion and its Social Expression*, by Mr. Ernest A. Smith, B.Sc., a Lecturer in Education and Philosophy (Lindsey Press; 1s. net). This little book is full of meat. It is well reasoned and easily justifies its claim that Christianity is a social religion, not only in worship, but in regard to 'social structure.' It is a good shilling's worth.

Another little book is on *Importunate Questions*, by the Rev. Conrad Skinner (Lutterworth Press; 1s. 6d. net). The questions are about religious fundamentals and are answered intelligently, if not with conspicuous originality.

*Difficulties in Personal Religion*, by the Rev. W. J. Elsley, M.A. (Longmans; 2s. net), is commended in a foreword by the Bishop of Liverpool, and deservedly so. For, though the treatment of each difficulty is brief and simple, it is full of good sense and sound Christian teaching. The difficulties are such as might occur to the minds of plain folk, and the answers are such as a wise spiritual adviser might suggest by way of enlightenment and guidance. It is a little book which should prove helpful and suggestive to those who have the cure of souls.

Much has been written in recent times on faith healing, both from the medical and the religious point of view, and a great deal of work has been done in the exploration of that dim region where the physical and the mental meet and interact. Any one who, without going deeply into the subject, wishes for wise practical guidance, will find it in *Faith Healing*, by Mr. A. Clarke Begg, M.D. (Longmans; 2s. 6d. net). The Bishop of Monmouth in an introductory note commends the writer as possessed of a double qualification. 'In dealing with the medical side of the questions involved he writes with the authority of professional knowledge, tested and confirmed by a wide practical experience. On the other hand, no one can read

these pages without recognizing the depth and sincerity of the faith of a loyal churchman.' The book is written in a simple, straightforward, and interesting way, and contains really all that the layman needs to know about the subject.

*Jesus and His Apostles* (Longmans; 10s. 6d. net) is a study of our Lord's life by Abbot Felix Klein, Honorary Professor at the Catholic Institute, Paris. The translation is by Mr. W. P. Baines. In a Prefatory Letter by Cardinal Verdier, Archbishop of Paris, the work is commended alike for its literary quality and the originality of its standpoint. Even in the translation the literary quality of the work may be appreciated, but the standpoint does not appear to be very novel, or at least does not so appear to a Protestant reader. What the Abbot has done is simply to have expounded the episodes in the life of Jesus in which His human contacts are set forth, beginning with the call of the first disciples and ending with the Ascension and the experience of Pentecost. The exposition is simple and clear, and is illuminated by explanation and comment. The critical attitude is conservative, and obviously Professor Klein thinks it possible to effect a harmony of the Four Gospels. For the rest, it is a devout and loving study of Jesus that is here presented, and while faithful to the Roman positions, it is far from being polemically conceived. Even so, Professor Klein feels constrained to remark that our Lord's words about the bread and wine as His body and blood must be taken literally: 'If for the last three and a half centuries a minority of Christians attempt to see there only a symbol and a metaphor, they have against them the interpretation, unanimous until the sixteenth century, of all the faithful in all the Churches, including those which, in the beginning, received their teaching direct from the Apostles; they have against them, even now, the immense majority of bishops, priests, and simple Christians throughout the world, the whole of the Catholic Church, the whole of the schismatic Eastern Church, all that remains of the Russian Church, and the most fervent part of the Anglican Church.' Yet truth is not determined by the sheer weight of numbers.

The name of Professor Edward Westermarck is sufficient guarantee of competent scholarship and sound judgment. A course of lectures which he delivered last year at the London School of Economics and Political Science has been somewhat expanded and published as *Early Beliefs and*



*their Social Influence* (Macmillan; 7s. 6d. net). The merit of this small work is not in new material, but in its presentation in so convenient form and compass of one aspect of the facts set forth in his invaluable large works.

A book which contains the sentence that 'from Adam's day to the present time almost six thousand years have elapsed,' is not calculated to make much impression on any critical student of the Bible. This sentence occurs in Mr. J. H. Haddow's *Fulfilled Prophecy* (Marshall, Morgan & Scott; 3s. 6d.), the object of which is 'to present a panoramic view of the ages,' and to show 'the imminence of the Kingdom of God, as foretold in the Word of God.' This it does partly by an accompanying chart, and partly by discussions which appeal largely to the Books of Daniel and Revelation in ways which could carry no kind of conviction to any one trained in the historical approach to the Bible. We quite agree with the author that the year 1934 is likely enough to be 'a most momentous year,' but not in the sense or for the reasons that appeal to him.

The members of Whitelands College are now raising the last thousand pounds of the cost of the Chapel of St. Ursula. To help the fund Mr. C. G. Leward has prepared and Mr. Milford has published an anthology calendar for 1933 (2s. 6d. net). The range of quotations is wide. Here are the sources of the first six—John Bunyan; Bishop Charles Gore; St. Richard of Chichester; Sir James Jeans; Harl. MS.; Edward Fitzgerald. We give three of the shortest quotations:

Let the hands and the head be at labour, thy  
Heart ought nevertheless to rest in God.

Jacob Behmen.

God asks for your work, not for your success.

Arthur Foley Winnington Ingram,  
Bishop of London.

Don't chatter to yourself—you can't hear God if you do. We have to make room for Him in our souls. There was no room for our Lord, you remember, at the inn.—Baron von Hügel.

Dr. John H. Muirhead, Emeritus Professor of the University of Birmingham, has written a very able account of the present state of moral theory, especially in university circles, in *Rule and End in Morals* (Milford; 3s. 6d. net). He sets out with a restatement of the principle of the older idealistic

synthesis, and then discusses both the reaction against this in some of the younger moralists and the return to it on the part of others. The book requires very attentive reading, as all Dr. Muirhead's books do, but it will repay such concentration. One is left, however, at the end rather surprised that so much academic moral theory seems to take for granted the autonomy of ethics. It seems to us self-evident that no man has a constraining reason for being good unless goodness is in the nature of things. But, this apart, the discussion in this book is both bracing and enlightening within its limits.

A book for teachers of infants, which is full of practical experience and will be found very helpful, is *More about the Primary Department*, by Miss Doris W. Street (National Sunday School Union; 1s. 6d. net). The book is not intended to take the place of Miss Johnston's authoritative work on the same theme, and issued by the same publishers, but rather to illustrate some of its canons. For those interested it will be sufficient to say that every part of the work in the department is gone over by a skilful hand. There is a chapter on 'Teacher Training,' and a useful list of books is added.

Some of our religious journals have an unofficial confessor who answers questions and solves difficulties for the ingenuous. Mr. J. C. M. Dawson, B.A., performs this function in 'The Witness,' and some of his solutions are published in *Present-day Problems* (Pickering & Inglis; 1s. 6d. net). A Miraculous Christ, The Unpardonable Sin, and Is there a Real Hell? are some of his topics, and they are dealt with on the lines of traditional orthodoxy.

Those who want Scripture calendars, almanacs, diaries, or Christmas or New Year cards, should write to Messrs. Pickering & Inglis for their illustrated catalogue. They have every type of calendar—block calendars, panel calendars, and wall calendars, and at any price from 1d. to 2s. 6d.

In the 'Spiritual Wisdom' Series published by the Pure Thought Press, Watford, at 7s. 6d. net, number nine is a large volume with the title *He Became Man*, further described as An Intimate Vision of Jesus Christ, recorded by Mr. Frederick H. Haines, F.C.I.B. The author claims a special inspiration for his vision: 'There came one in spirit, so it seemed, who spoke to me these words which I here record.' The book consists of a com-

mentary on the life of Jesus, completed by a number of chapters of 'illumination' on the Christ Ideal. The spirit of the book is everywhere reverent with a deep veneration for the Master and a strong faith in His divinity. The style is unusual, according with its claim to special inspiration, but there is a great deal that is beautiful and impressive in these 'visions.'

Another devotional commentary on the life of our Lord is *Vita Christi*, Meditations on our Lord's Public Life for the time after Pentecost, by Mother St. Paul, Religious of the Retreat of the Sacred Heart (Longmans; 5s. net). This work, a series of devout 'contemplations' of the Lord Jesus, begins with the third year of His public ministry and deals with the first six months of that year. Each incident, which has evidently been carefully studied, is made the basis of helpful suggestion for its application to human needs. Apart from the Roman interpretation of Peter's confession, these spiritual studies will be edifying to a reader of any Church.

In *Conjurations and the Ancient Mysteries* (Search Publishing Co.; 2s. net) Dr. Moses Gaster has given us a taste of his marvellous erudition and ingenuity. One aim of this address, which is only preliminary to a more elaborate study now in preparation, is to show that the ancient cosmogonies have not merely or primarily a scientific but a liturgical, or, more strictly, a prophylactic interest. The Babylonian stories, for example, of the Creation and the Flood, 'form part of a religious service, part of a grand conjuration into which they are embedded, and they are intended to protect the worshipper in a symbolical manner'; and Dr. Gaster suggests that this may be the reason why the cycle of the cosmogony, still retained by the Samaritans, has been abandoned in the practice of the Jewish synagogue—it may to the Jew have savoured of pagan worship. Dr. Gaster confirms his thesis by highly interesting illustrations drawn from Rumanian conjurations, two of which he quotes in full—the story of the Passion, and the Pilgrimage of the Soul after Death. It is impossible to read these without feeling, as he says, that they are more than recitals: they are charms or amulets, helpful in this world and promising salvation in the other for those who recite them; and they happily illustrate the persistence of the traditions of the ancient mysteries. A most suggestive lecture.

The latest addition to the Lonsdale Library of sports, games, and pastimes is *The Lonsdale*

*Anthology of Sporting Prose and Verse*. The anthology has been prepared by Mr. Eric Parker, the editor of 'The Field.' It is a delightful volume, handsomely bound, and with a number of illustrations. The extracts which Mr. Parker has chosen are delightfully unexpected and varied. The price is 7s. 6d. net (Seeley, Service).

Any one who can mediate the beauty, and still more the truth, of the incomparable stories of Genesis to the mind of a child between the age of eight and ten has rendered good service both to the Bible and the child. This is what Marion Power has sought to do in *Stories and Lessons: The Old Testament for Home and School: Part I., Genesis* (S.P.C.K.; 3s. net), and she has done it very successfully. She is well equipped with the apparatus of scholarship, but she wisely thrusts it into the background, and presents the stories and their deeper meaning in language so simple that they cannot fail to reach the head as well as the heart of a child. This is useful work, well and skilfully done.

Miss Ursula Wells, S.Th., L.T., presents *Prophets of Judah on the Background of History: Isaiah to Jonah* (S.P.C.K.; 4s. 6d. net) in a book which is warmly commended, as it deserves to be, in a prefatory word, by the Master of the Temple. She confines her discussion to the prophets of Judah, dealing in succession with Isaiah, Micah, Jeremiah, Habakkuk, Deutero-Isaiah, Haggai, Zechariah, Trito-Isaiah, Malachi, and Jonah; but she also rightly devotes some of her space to historical movements, such as the Deuteronomic reformation, and to men other than prophets, for example, Josiah, Nehemiah, and Ezra. The book is attractively written, and couched in terms so modern that those who have become accustomed to think of the Bible as dull will get a shock of pleasant surprise. She happily modernizes, for example, Jeremiah's letter to the exiles in ch. 29, and more intriguingly still suggests that in our day attention might have been called to the 'row' which disgraced the trial of Jeremiah described in ch. 26, by some such poster as this:

#### A ROBBER'S CAVE. JEREMIAH'S LATEST.

EXCITING  
SCENES  
IN THE

CHARACTER  
THE ONLY  
SECURITY?

TEMPLE COURT.

In her careful discussion of the 'Servant' she



reminds us of Kittel when she says: 'Let us suppose that the Evangelist became acquainted with a righteous man in Babylon, whose life arrested his attention. Gradually, through closer knowledge leading to friendship, the Evangelist watched the growth of this man's character, both suffering and rejoicing with him in spiritual sympathy.' The men and movements described are all alive: only it is a pity that in so good a book Habakkuk should appear once as Habakkuk (p. ix) and twice as Habbakuk (pp. xv, 83), Manasseh as Mannasseh (p. 25), and Gedaliah as Gedeliah (p. 134).

A remarkable book of a devotional nature has been issued by the S.P.C.K.—*Gloria: Some Psalm-Visions for the Eucharist*, by Mr. Stacy Waddy, M.A., Secretary of the S.P.G. and formerly Archdeacon of Palestine (4s. net). It is a beautiful book in every sense of the adjective, outwardly and within. The author takes psalms that are congruent with great religious realities first of all, and then those for use at the festivals, and expounds, illustrates, and applies them for use in worship in a most original fashion. For private devotion and for preparation for eucharistic worship, these studies or meditations are admirably fitted. They are delightful to read, and profitable for faith. The book is illustrated by reproductions of some striking pictures by Hole, Blake, Tinworth, and others.

Miss Mary Entwistle, so well known as an expert in infant teaching, has written a perfectly delightful book of folklore and legends, *There was Once* (S.C.M.; 5s. net). There are stories of heroes, Why-so stories ('How the Turtle got his Shell,' recalling Kipling), stories of conduct, fairy stories of many lands, even nonsense stories. There is a charming jacket which will make any one who sees it want to buy the book. And he will not be disappointed. We are struck at once by the freshness of these tales. Did you ever hear of Anansi, or Momotaro, or King Troyan? You will find here any number of perfectly new and perfectly charming stories. And if you are a parent or a teacher you will be equipped for a long time for your job by this storehouse of interest.

The Rev. Canon C. S. Woodward's *Jesus among the Children* has been issued in a revised edition (S.C.M.; 3s. 6d. net). The book first appeared in 1925, and was warmly welcomed. The present edition omits some introductory chapters dealing with the technique of teaching, and gives us the Canon's imaginative reconstruction of the ministry

of Jesus. The imagination is not too much in evidence, and teachers and parents will get many hints for religious instruction from these admirable chapters.

*As it looks to Young China*, edited by Professor William Hung (S.C.M.; 2s. 6d. net), contains a series of papers written by a group of Christian Chinese. 'The writers are old enough to have an appreciative understanding of the old order of things, but young enough to be interested in the tide of new movements, and able to sympathise with the point of view of youth. Since their student days all have been in touch with youth as teachers or as leaders of youth in schools, colleges, church, and Christian associations. All have studied abroad.' The topics they deal with are the Family, the School, the Vocation, the Nation, the World, and the Church. If ever we are to understand the Eastern mind it must be by the Eastern mind interpreting itself, and here is just the kind of thing we want. The writers give the impression of being well informed, moderate in their opinions, and of balanced judgment. Their papers will repay study.

Mr. G. Norman Robbins, B.Sc., in *Security by Disarmament* (Williams & Norgate; paper, 2s. 6d., boards, 3s. 6d.), urges that armaments, so far from being a guarantee of security, can only lead to insecurity, as is abundantly proved not only by the fate of militaristic Germany, but by the anxious and unstable condition of the world to-day. He stresses not so much the inevitable cruelties of war, which destroys many of the best and fittest, but its futility and absurdity as leading nowhere but to increased instability and insecurity. War is always a gamble, its issue is always uncertain, and therefore the piling up of armaments can never bring us to that peace which is the goal of our desire, but may lead us immeasurably farther away from it. He argues that we must learn to think of the world as one great family, and of the various nations as subsections of that family, and that what we should aim at is the common good, to be secured by production designed to meet human need and not to secure profit, sound economics being at bottom nothing but the application of morality to the problems of production and distribution. This is a sane and thought-provoking book.

Students of Palestinian archæology will extend a cordial welcome to the twelfth volume (for 1930-31)

of *The Annual of the American Schools of Oriental Research* (Yale University Press, New Haven, U.S.A.), dealing with the pottery of the first three campaigns in connexion with the excavation of Tell Beit Mirsim. The excavation was undertaken by a joint expedition of the Pittsburgh-Xenia Theological Seminary and the American School of Oriental Research at Jerusalem, which has already done so much for Palestinian archæology; and every page of this work, which is crowded with information, attests the extreme competence not only of the excavators but of the recorders. The volume deals exclusively with pottery, whose importance for archæology is universally recognized,

and owing to the very clearly marked conflagration levels, it has been possible to date the various strata with unusual accuracy. The book is more than a record of the finds, the origin of the various types is also discussed, and there is an immense number of beautifully executed photographs and scrupulously accurate drawings of the objects found—bowls, jugs, cooking-pots, vases, water-jars, plates, saucers, etc.—which vividly reflect not only one phase of that ancient life, but the extraordinarily careful as well as competent work of the excavators. The descriptions and illustrations are so clear that the book is a very good substitute for a visit to the scene of the excavations.

## Redemption By Revelation.

ABELARD RE-INTERPRETED IN THE LIGHT OF MODERN THOUGHT.

BY THE REVEREND CYRIL H. VALENTINE, M.A., PH.D., HOVE.

### I.

WE are familiar to-day with the conception of a progressive revelation. It is no longer required of us that we should accept all revelation as of equal authority. Degrees of truth are recognized everywhere, and an ascending scale of divine values is traceable in all sacred writings. The advance from lower to higher levels of spiritual disclosure is, however, far from being regular and steady. In the Old Testament we find that great heights are attained by the eighth-century Prophets, by Jeremiah, and by the Poet of the Exile who wrote the Servant Songs. But as we can trace the ascent from lower levels in earlier times, so also can we discern a falling away in the post-exilic period. Thus, the movement of time is no sufficient gauge for measuring spiritual development. But when instead of the time sequence a standard of value is employed, then it becomes evident enough that, despite the many set-backs, revelation is progressive.

Christianity accepts and affirms the gradual but uneven revelation recorded in the Old Testament. The truth and value of the different phases of that preparatory disclosure are, however, gauged by the standard of the higher and culminating revelation of God in Jesus Christ. All that goes before is

regarded as a gradient leading up to the apex of religious truth in the Gospels. But even in the Gospels (although some might shrink from the admission of varying levels of spiritual truth), most, if not all, would allow that the revelation vouchsafed in the life and teaching of Jesus Christ is focused and intensified in the Cross. In subsequent history it is the Cross that has become the symbol of the Christian religion. Thus, the Cross as the climax of the gospel of Jesus Christ stands at the very summit of the revelation of God recorded in the Bible.

But the Cross, for Christians, means primarily redemption. Whatever theory of the Atonement the believer may hold, it centres in the Cross. The fact of the Cross guarantees the actuality of redemption. But by being essentially redemptive the Cross does not cease to be the climax of revelation. Indeed, it is just because of the redemptive efficacy of the Cross that its value for revelation is unique. At the Cross revelation and redemption are united. God is nowhere more fully or more truly revealed than in the act of redeeming mankind. Wherefore, we may say of the Cross of Christ that redemption reveals God.

Yet what is so eminently true in the Cross is not there true for the first time. If revelation and redemption are so perfectly united at that trysting-



place, they must have met before. Indeed, could they be so perfectly united at their loftiest reach unless they had kept company during the whole of the arduous ascent? Although it is in the Cross that revelation and redemption are so clearly exposed in their confederation, their character leads them always to play into each other's hands. There has been from the first a close affinity between them. If we ask—what is the purpose of revelation? the answer must be, redemption: and if we further inquire—what is the manner of effecting redemption? the answer lies at hand, by means of revelation. In the Cross we see that redemption reveals God; can we not also see there that revelation redeems man?

It may be urged, of course, that it is only the revelation in the Cross which redeems, and that although there is revelation in a measure before and apart from the Cross, such revelation has no redemptive efficacy. So to argue, however, is to isolate the revelation in the Cross and to make it different in nature and purpose from the revelation which prepared for and culminated in that stupendous act of grace. But if we refuse to make this distinction, and, on the contrary, insist that all revelation is of one character (the differences being of degree rather than kind), then we can confidently affirm that because all revelation is in a measure the self-disclosure of God, therefore, according to the fullness of the revelation of God, so also is the completeness of the redemption of man. God truly revealed means man wholly redeemed. But there is no revelation of God, however partial, which is not at the same time a stage in the process of redeeming man. The uniqueness of the Cross as a redemptive agency is due to the supreme potency of a culminated revelation.

## II.

To be redemptive in its effect is the essential character of divine revelation. But how is this so? Are we to suppose that revelation redeems us in spite of ourselves? Is its action like that of light upon a photographic plate? Are we saved simply by being exposed to the divine rays? Is nothing more needful to atonement than that God should just show Himself in us? The questions suggest their own answer. Clearly it is necessary that we should respond to the revelation if it is to redeem us. The work of God through revelation is to win from us that response to Himself which will be regeneration in us. And such a response is nothing less than a new heart, a changed mind,

μετάνοια. But repentance, we know, is not easily evoked. All the resources of revelation are taxed to the full in order to win from man such a response to God that in the response his salvation will be effected. It was necessary for God to go to the length of offering forgiveness before man repented in order to stir man to a sense of his need for true penitence. There was no other way to complete and secure the salvation of man than that God must show to man what was the effect upon Himself of man's refusal to respond to His love. But so convincing and constraining have men found the revelation of righteousness and love in the Cross, that beholding the revelation they have yielded to the appeal. And in that surrender to God they have found their salvation.

The revelation of God granted to mankind in the Cross of Christ has proved sufficient to arouse in men a response to God which is redemptive in its effect. And this is due to the nature of the revelation which invites the response of man. The Cross makes plain for all to see that sin has a double effect; there is its effect upon God and its effect upon man. In the first place, sin is an antagonism against God, a resistance of His righteous will, a refusal of His holy love: it is a doing to death of all the goodness and love that centre in and issue from God. The Cross shows the world's sin at death-grips with the power of goodness. That is the first effect of sin—the destruction of all that belongs to the good, the true, and the beautiful.

The Cross shows more than man's attempt to stultify the claims of goodness and love. It shows, in the second place, the effect of sin in the destruction of man himself. Upon the Cross we see sin resulting in the death of the highest, the best, and, therefore, the representative Man. And what sin is discovered as doing quickly to the perfect Man, it will surely do, though gradually and slowly, to all mankind. The nature of sin as manhood's poison is made evident. Mankind tastes of sin to its own undoing. The good life, the social life, is rendered impossible by that which kills what is best and most essential to its well-being.

The Cross, then, reveals the antagonism between virtue and vice, goodness and evil, righteousness and sin. It shows us too that there is corporate sin as well as individual sin, and that groups and societies need salvation no less than their members. For the Cross was the result of the social conditions of that day. It was not the scheming of any individual that led to the death of Christ, but the organized policy and tradition of a religion which

refused to be completely moralized. In the Cross, accordingly, we find disclosed to us the nature and intention of all rebellion against the demands of the moral ideal, whether the rebellion be expressed in the conduct of an individual or in the policy of a society. In a supreme act of desperate and reckless assault upon goodness, personified sin at the Cross confesses openly what it is by what it does. And its purpose confessed is its condemnation received.

But the Cross which judges sin by exposing its true nature, saves sinners by winning them to turn away from such evident deadliness and to enter upon the life of goodness and love. For the sinner the Cross has an irresistible appeal. It does not threaten punishment, but proclaims forgiveness. By showing goodness and evil in an agony of antagonism, the Cross reveals the lengths to which goodness will go in order to eradicate evil and win mankind to the good life of fellowship and godliness. But since this fellowship with God which is the highest blessing for mankind is only possible through righteousness and love, the persistence of sin means the inevitable forfeiture of the blessing. God, however, in His love for man endures in the Cross the utmost consequences of sin rather than abandon man to the utter loss of intercourse and fellowship with Himself. Redemption, or the gradual perfection of personality, is always a response to the revelation of the good; but only such a revelation as the revelation of God in the Cross can induce and sustain that spiritual quality of personality which is known as eternal life.

But in thus speaking of the Cross as stimulating in us a response to God, and thereby effecting our redemption and conferring on us the gift of eternal life, what is meant is the reality behind the symbol of the Cross and not merely the symbol itself. No symbol which is a true symbol can be thought of as possessing a magic of its own. The potency belongs entirely to the thing signified and not at all to the mere sign. The truth which lies behind any symbol may also be reached through some other symbol. But that does not mean that another symbol is just as good. Those who have at all adequately understood the meaning of the Cross will know that no other symbol will do instead. Nevertheless, what is responded to by us in the Cross may be responded to by others, in a measure, without the acceptance of the Cross as the symbol of the truth beyond. Likewise, what we mean by God may be accepted, in part, by others although the name of God is not acknowledged. All striving for the better life against the lower, whether it be recognized

as such or not, is in fact a response to the reality of God behind the Cross of Christ. But the recognition that the resources of God are thrown into the struggle is no small gain to those who are battling for the right.

### III.

The revelation which has redemptive efficacy must be more than a mere display. The Cross is not an edifying spectacle, or a soul-stirring drama enacted upon the stage of history. Display is not redemptive because it is not revelation. Behind revelation there is constraint. All true prophecy was the outcome of moral compulsion. It is the quality of necessity behind revelation which makes it real and redemptive. The Cross would have no power were it not a necessity. But we must understand the nature of this necessity for the death of Christ.

Since revelation is the only medium through which personality could be won to goodness and thereby made perfect, God purposed to redeem mankind by revelation. In Jesus Christ the progressive revelation of God attained to the highest form possible under the conditions of this world. That the revelation in Christ reached its climax in the Cross was not due to the determined purpose of God. It was not the purpose of God to save the world through the death of Christ and in no other way. God's purpose was to redeem the world through the revelation in Jesus Christ. But while the revelation was determined by God, the consequence of the revelation was determined by the sin of man. It was the revelation of redeeming love under the conditions of man's sin that made the Cross inevitable. Thus the cry, *O felix culpa*, is a travesty of the truth. Revelation through incarnation was clearly required for the completion of God's redemptive education of mankind. What sin caused in the world was not the Incarnation, but the crucifixion of the Incarnate Lord.

The necessity of the Cross, then, is to be found in the nature of man's sin and not in the eternal purpose of God. And yet the Cross is necessary for the forgiveness of sins. But this necessity needs to be defined. It does not mean that God could not forgive sins without the death of Christ. Before the Crucifixion God did forgive sins, and without the Crucifixion God might have continued to forgive sins. Clearly the Cross was not necessary in order to make God forgiving. Its purpose is to reveal God as a forgiving God. The Cross does not win forgiveness, it conveys forgiveness. The



necessity of the Cross to the forgiveness of sins is not due to any change effected by the Cross in the nature of God the Father. The need was not for a change in God, but for a change in man. The Cross was necessary in order to awaken in man that repentance which could enable him to receive forgiveness. It is by stimulating repentance that the Cross is able to convey forgiveness and to effect reconciliation between God and man.

#### IV.

When we thus interpret redemption as man's response to God's revelation, we are able to include all the valuable elements in both the objective and subjective theories of atonement. Our apprehension of the revelation of God's righteousness and forgiveness so quickens us that we desire to identify our wills with the purpose of goodness and love. The Cross as the highest point of revelation stimulates our souls as no other moment of revelation is able to do. And, moreover, the Cross adds a new poignancy to the appeal of all revelation at every stage of its upward sweep. When we yield ourselves to the appeal of revelation we begin to experience the effects of redemption. Redemption is thus a change in us following upon our response to the revelation of God.

But theology has always been mainly concerned with the Godward side of our redemption. Redemption is not just something that we do for our own betterment, it is something that is done for us. We do not save ourselves, it is the grace of God that saves us. Redemption, again, is not just social amelioration, it is the work of Christ in the accomplishment of the purpose of God for mankind. The power of the Cross as a saving act lies in its objectivity. In the Cross God is seeking man before man seeks God. But this objectivity so necessary to redemption is likewise essential to revelation. The initiative in God's self-disclosure lies always with God Himself. Unless the Cross were in some sense God's act, it would not reveal God's nature. The *crux* of all discussion of the objectivity of atonement, however, lies farther back. It is not enough for theologians of the objective school to say that through the Cross God changes us. They would find behind the Cross not merely an objective cause, but also an objective effect. The Cross in their view is not primarily God acting on man: the Cross, for them, is inherently an action upon God. The unique effect of the Cross upon us, so it is argued, is due to its prior effect upon God. The Cross gains its im-

pressiveness and its imperativeness from the fact that thereby God is changed towards us.

It must be allowed that this conception of the Cross as acting upon God on our behalf does give an arresting significance to the Cross. For many minds, however, although the tremendousness of the interpretation is appreciated, the difficulties involved in the theory are so disconcertingly evident that its impressiveness is almost destroyed. The idea of a change wrought in God seems to involve a contradiction. God cannot have been changed from outside of Himself, for that would imply the existence of some power greater or better than God. But we do not escape the difficulty by saying that God changed Himself. The very conception of change involves time. At one point of time God is this, at another point He is that. God's existence, however, is not in time. What happens upon the plane of time is not the effecting of a change in God's nature or purpose, but the achievement in some measure of an expression of the character of the unchanging God. In the Cross more fully than anywhere else the purpose of God is expressed, and there it is seen that the purpose of God is the salvation of mankind. But what is new in the Cross is the completeness of the revelation.

#### V.

The function of revelation is to declare purpose. The Cross is God's act because it expresses God's purpose. The Cross effects atonement by bringing our wills into line with the purpose of God. But the submission of our wills to God's will of goodness and love is the surrender of our whole personality in answer to the appeal of God. The only unity which is possible between person and person is an identity of will. In the unity of our wills with the will of God we find the truth of atonement. Jesus Christ reveals God by the complete identification of His will with the will of the Father. And we enter into Christ when we identify our wills with the purpose of God revealed in Christ. But our wills are won, and can only be won, by a revelation of God's purpose of goodness and love. There is no other power that can bend our wills except the constraint of the manifested ideal.

Redemption, then, becomes actual in us when we respond to the revelation of God's purpose of goodness and love. And redemption does not need and cannot have any other means of gaining its end except through a revelation which evokes our response. All theories of legal or commercial

transactions are not only inadequate, they are irrelevant. And the same, of course, is true of all explanations which suggest a magical or ceremonial performance. Redemption is personal response, the response of our imperfect personalities to the perfect personality of God. The only thing needful for our redemption was that we should be brought to a willing surrender of ourselves to God. And the only way to win our obedience was for God to reveal to us His nature and purpose. If God's revelation of Himself fails to win us, then there is no other way in which we can be saved.

## VI.

The doctrine of redemption by revelation has thus replaced the category of substance by the higher category of personality. And in doing so it wins the full support of both psychology and ethics. Psychology conceives of the mind as a unity, but is compelled, nevertheless, to recognize that within personality there is an underlying discord—a conflict of purposes, a clash of affections, a contradiction of judgments. It is only when there can be achieved an organized integration and harmonious co-operation that mind comes into its own and personality develops. Such a development of personality is effected, however, by the adoption of some goal suitable to provide a plan of life and a principle according to which choices may be decided. The goal accepted by the mind must be of such a character that it can include and regulate the numerous spheres and interests that make up our experience of living. Our personality is built up by the enrichment and organization of the manifold of our activities. But since personality is essentially social, the only goal suitable to it is one which makes for social harmony no less than for individual integration. And all this is included in our redemption. The response which we make is a unified response of our whole personality to the perfect personality of God. The goal responded to clarifies our apprehension and guides our judgment by disclosing to us the true and ultimate nature of wholly incompatible purposes—the way of sin which is gradual death, and the way of goodness which is increasing life. Our emotion is stirred because we are shown this opposition of good and evil in its effects upon a personality whom we must needs love. Thus, the urge of our emotion and the confirmation of our judgment being in accord, our obedience and service become the outlet and expression of our loyalty. And moreover, the good chosen is the purpose of

righteous love which outreaches alike all selfish and all sectional ends and covers the whole of human society as its proper sphere. Our response to God leads at once to individual and to social redemption. But just because it is a response to God and not merely to a goal, redemption has a religious character which makes it far more than the attainment of human well-being. The belief that in the goal we have God's revelation of Himself gives to that goal a magnetism which vastly increases its psychological effect in stimulating our response. Such a belief gives us the assurance that redemption is the purpose of all being and of all existence, from which it follows that the measure of our redemption is also the measure of the enduring reality of our souls.

Ethics, no less than psychology, must approve of the doctrine of redemption by revelation. And this approval is worth emphasizing because so many theories of the Atonement have outraged the moral consciousness. And since redemption includes as an essential element our moral regeneration, any theory which fails ethically is likely to impede the very experience of redemption which it is trying to explain. But when redemption is understood as a response to revelation it is free from all those elements of artifice and externality which make the theories of legal, commercial, or ceremonial procedure so repugnant to ethics. The conception here advanced, besides being consistent with ethical theory, provides just that factor which morality needs for its fulfilment, but which ethics fails to supply. Our response to the moral ideal is the necessary condition for its realization. But the mere ideal in abstraction is deficient in the power to win our response. That defect, however, is made good when the moral ideal is given a personal embodiment. Our moral response then becomes the response of our whole personality to the perfect personality revealed as the moral end. The realization of a moral ideal, however, falls short of what we mean by redemption. Redemption is not merely response to a moral good, it is response to a moral and holy God.

The goal is thus not a fabrication of the human consciousness projected through the darkness upon the white screen of objectivity. The process is here reversed. The light shines from the outside into the heart of man and focuses there the picture which reveals the character of reality. The ideal for religion acquires a unique authority because it is the revelation of the ultimately real. In so far as we remain unredeemed we try to shape reality to our own private or sectional ends: in redemp-



tion reality is shaping us according to the inherent quality of eternal being. God is winning man to the purposes of goodness and love. But there is no other way of winning the response of our personality but love's way of appealing by revealing.

And there is no other way of sustaining and increasing our response but love's way of giving help through personal fellowship. The help which comes from personal fellowship with God is saving grace.

## Wanted—A Science of Prayer.

BY THE REVEREND JOHN W. CLAYTON, BLACKPOOL.

WITHOUT being a pessimist in regard to religious practices in general, one cannot but be impressed with the decay of the practice of prayer. Of course, such an impression may be merely a surface-judgment, since prayer is mainly a private matter. But basing our opinion on observation, as one is compelled to do, the practice of prayer seems to be in a grave state of disrepair.

The causes of this condition are undoubtedly manifold. Certainly our increasing pre-possession with material things and material progress plays no small part. But, judging from a fairly wide field of observation, one is inclined to say that the root-cause is the want of any well-defined rationale of prayer. People are uncertain as to whether prayer avails anything—whether it is really worth while.

Yet it is unreasonable to suppose that men would have prayed all down the ages unless they possessed some sort of experience that it was of value, even though they were unable to state the precise law of its action. It is still more unreasonable to think that Jesus, who Himself practised prayer and found it of unspeakable worth, would have urged that 'men ought always to pray and not to faint,' if it had not been of quite unique value.

The purpose of this paper is to plead for a much more scientific treatment of the subject of prayer, with the view of arriving at some definite rationale, and some understanding of the laws under which it operates. We also seek to indicate some lines upon which such an investigation might travel.

Our age, under the influence of what is called the New Psychology, has busied itself in investigating many forms of religious experience, but prayer has been left largely unexplored. It has been relegated to the purely mystical region, and regarded as too sacred, personal, and private to be the subject of observation and experiment.

But in an age when scientific conceptions, in however crude a form, are a possession of the multitude, and when the scientific outlook is so widely spread, it is unlikely that prayer will regain either its due place or power until it receives a scientific setting. Till that is accomplished we shall not be able to use this mighty weapon of spiritual warfare with the confidence and certitude that characterized our fathers.

The outstanding lesson of science, witnessed in every department and sealed in every new advance, is that the Power behind the Universe, whom we call God, works on established principles. The conception of a reign of law pervades every sphere. Reasoning by analogy, we should expect that the Power that works on lines of law and order in the physical realm will work on similar lines in the spiritual. That is, that there will be a reign of law in the sphere of prayer.

Hence it becomes imperative to ascertain such laws, and relate them to each other, in a much more definite way than we have attempted hitherto. To do this will demand more extensive and intensive observations, combined with experiment in and exploration of the prayer-experience.

We already possess a considerable amount of material for such a study. There are autobiographies, treatises, and documents that have become classics in this realm. Great souls have prayed and recorded their experiences. These, of course, would be laid under tribute.

But could there not also be a much wider and modern survey?

Mr. J. A. Spender tells of an experiment made nearly thirty years ago by the late Lord Northcliffe, in reference to the attitude of the electorate to food taxes. He had men with little black notebooks everywhere where men gathered—in streets, homes, buses, trains, and trams. They listened to conversations, and recorded their impressions and

various data. It was a real bit of scientific research into the state of public opinion on a given subject.

Is it not possible for some great religious newspaper or institution to initiate some such method of inquiry on the subject of prayer? This need not be a costly affair, since there are thousands who would be glad to give their services if they received definite instructions. Nor need it be an inquisition—a pushing of inquiries into matters over which there is, naturally, a cloak of reserve. The collectors of such data would have to deal, not with merely pious opinions, but with actual data gathered everywhere, and from all sorts and conditions of men on the experience of prayer.

Our plea is that we should make a concentrated research for experiences. Having got these, we might proceed to deduce certain principles that govern effective prayer. Having obtained the cruder results, we might then test these by experiment and further observation, placing the subject upon a sound foundation. If this can be done, and we are among those who believe that it can, prayer may regain an assured place, and we may again use it with the abounding confidence of our fathers.

The lines along which such an investigation might shape itself have long been making themselves clear, and following these we may reach helpful conclusions. Such lines are—the undoubted Subjective Influence of Prayer—its influence upon others, with its relation to telepathy—its influence upon God, as seen in answers to prayer—and an estimation of its value as communion. These indicate the paths along which the inquiry might proceed.

#### THE SUBJECTIVE INFLUENCE OF PRAYER.

The best starting-point, for a variety of reasons, is afforded by the subjective influence of prayer. Its importance lies in the fact that it is the nearest and most easily accessible field of observation. Indeed, for many, the habit of prayer is kept alive by the conviction that, at the lowest estimate, it has beneficial effects upon ourselves.

Many facts need to be brought under notice here. One is the power of prayer to clear the vision of our aim, which operates in two ways. We are able to separate that aim from its accretions, testing it by the reflex action of the soul; discovering whether it be high and fine or low and coarse. Further, we may, in such a tense moment, if we are sincere, identify ourselves with the high and reject the low. By so doing we gain self-direction.

We seek to follow out the determination made in that high moment, amid the lower temperature of unresponsive circumstance. Our prayer has cleared the mental ray, inspired our feelings, girded our will.

Tasks in hours of insight willed  
May be, in hours of gloom, fulfilled.

In this connexion it would also be worth while to investigate the influence of auto-suggestion as an element in prayer. We may not subscribe to all that is claimed on its behalf, but at any rate we can recognize an element of truth. In the intense exercise of prayer both conscious and sub-conscious mind may be brought under a degree of influence that it would be impossible to exaggerate, and which may have far-reaching results on the whole of our living.

To recognize such things is not to rule God out of prayer. Rather, it is to discover why directing our thoughts towards Him has such wonderful reactions on our life.

The greatest of all prayers—‘Thy Will be done’—belongs to this category: the prayer the Master prayed in the Garden, and taught us to pray in the Pattern Prayer He left us.

Let no one say that such a prayer means a mere passive acquiescence; nor dismiss it as no prayer at all in the real sense. For Jesus that prayer involved the sweat of blood; and for us it means strenuous effort to attune ourselves to the Divine. If really efficient it shapes and colours all our actions. For the Master it led to Calvary.

This bringing of ourselves into harmony with the Divine Purpose is, on the analogy of science, the greatest of all practical concerns. We gain Nature’s aid—lightening our labours and increasing our efficiency—by learning her ways and obeying. Indeed, ‘trust and obey’ is the last word in practical science. And we gain God’s aid, because we are running along His lines, if we ‘trust and obey’—endeavouring to learn the Divine Will and putting ourselves into harmony with it. That is the surest of all ways to power—peace—joy—and a gay courage in living our lives.

#### THE INFLUENCE OF PRAYER ON OTHERS.

But prayer is not only concerned with our own lives; a subtle something passes out that reaches others.

There is a direct influence which is obvious—influence by hearing. Simply to be prayed for by some tender soul who commands our trust exercises



a power that is well-nigh incalculable. Every pastor has seen this in the course of his work. The sick are lightened; the sad are lifted; the sorrowful have their gloom dispelled. There are examples by the thousand in the life of every praying man.

It is especially sad, because of this power of the spoken prayer over those who hear it, that the old institution of the family altar is little known in these days. One can say little of one's own experiences in bringing up a family on the old lines—the rich results have surprised me beyond measure. But such things are sacred.

The direct influence is not the only way in which our prayers act upon others. Something issues from the soul in moments of prayer that goes on wider errands than we sometimes imagine.

An indication of what is meant is afforded by a very remarkable instance given by Dr. Rendel Harris in his book—*The Guiding Hand of God*. The story so bristles with suggestiveness on this theme that we quote in full.

In the *Morning Leader* of November 29th, 1904, there is a report of the story, as cited by the Rev. I. H. James, M.A., of Yeovil:

‘Preaching on Sunday at the Hanley Tabernacle, the Rev. I. H. James, M.A., of Yeovil, told an extraordinary story of telepathy.

“During the South African War a father prayed daily for his son, who was at the front. One night, moved by a strange impulse, the father felt bound to go on praying, and he continued in prayer until the morning.

Some time after, a letter from the front revealed a remarkable fact. On the very night that the father was constrained to remain praying, the son was taken out of the hospital where, unknown to his father, he had been down with enteric, and placed in the mortuary among the dead. The hospital doctor, however, was possessed by a peculiar uneasiness, and could not rest; so he got up and went to the nurse who ordered the removal of the body, and asked if she were sure the patient was dead.

Although she said she was sure, the doctor went to the mortuary, and found that there was still breath in the body. The patient was taken back to the hospital, and eventually restored to health.”

Dr. Harris then proceeds to give a quotation from the actual letter of the father, which was published in the *Western Chronicle*, Yeovil, on December 23rd, 1904. This letter gives some

expansions of the story, and makes certain corrections. Chief among the latter is the fact that news of the son's illness had been telegraphed home. We take the father's own words from Dr. Harris's book:

‘At the commencement of his illness his young wife received a telegram from the War Office to say that her husband was dangerously ill. For all those weeks we could hear nothing more concerning him. You can imagine the anxiety and intensity of our prayers.

It must have been about the sixth week after the intelligence of his illness, while I was in bed trying to sleep, he stood before me erect, and waving his hand, said, “Good-bye, Dad.” I was immediately impressed with the consciousness that he was in imminent peril, so rising and going downstairs, I spent the night in prayer. . . .

About six o'clock in the morning, I felt that whatever might be the nature of the calamity, it was averted.’

Dr. Harris's comments on this case are well worth consideration, for, as he points out, it is but one example of a whole region of spiritual phenomena, witnessed by thousands of instances.

The present case suggests that prayer acts not merely as petition, but that some definite force, akin to telepathy, is emitted during intense prayer, which goes out to accomplish the desired purpose.

There are, in the New Testament, certain clear hints of something of this kind. There is the passage in the Epistle of James (5<sup>16</sup> R.V.)—‘the supplication of a righteous man availeth much in its working.’ Prayer is regarded not as bare petition but as work—an energizing force. Paul, in Ro 8 also gives a subtle hint that the Holy Spirit joins Himself with our prayers in such a way as to make them prevail.

Dr. Harris gives us a caution which it is well to mark. He confesses that he learnt from Frances Power Cobbe not to cease to believe that God had done a thing because we had found the way He did it. God may—indeed this incident seems to indicate that He does—answer our prayers by using us as a distributing centre of power, after the manner of the wireless station.

Dr. Harris quotes some words of the father: ‘God heard our prayers and answered them. That is all. There is nothing strange in that. He is doing this every day and hour. Psychical research may find innumerable instances of the same nature. I ascribe my boy's deliverance to prayer, and to

nothing else.' His attitude seems to be: 'Say God, and leave off investigating.' We would rather take Dr. Harris's position—'Say God, and go on investigating.' That has always been the method of clearness and growth in knowledge.

#### THE INFLUENCE OF PRAYER UPON GOD.

The question of the influence of prayer upon God is undoubtedly the crux of the modern difficulties. Prayer, after all, is largely petition, and the problem is—Will God answer our petitions?

The modern man, even if he be interested in prayer, feels acutely the difficulty of 'interfering with God.' He has a certain reluctance in urging his desires upon God, even if their pressure be great. In effect he says: 'Who am I—or my fellows—that we should dream of interposing our desires into the wheels, to act like grit?' To him it savours of presumption—nay, impertinence—to attempt any interference with matters of whose immense relations we have no understanding. God is All Wise and All Good—therefore:

Leave to His sovereign Hand,  
To choose and to command.

But it is quite evident that there is room for some principle of contingency, dependent upon personal activity, in the Universe. The Universe is not yet completed, particularly in the spiritual and personal sphere. In this sphere God is still making, there is room for vast adventure and activity.

Now I am quite conscious, even though I stand in the midst of an ordered world, of certain conditions in lives and circumstances that are due to my activities. Certain things are what they would not have been had I not lived and worked. They are different, having undergone alteration, because I willed the difference. True, I live within a world of law, but these matters are within my range. There is a place for contingency.

Is it within the range of supposition that such possibilities are not open to God? One cannot think that we, 'cribbed, cabined, and confined' as we are, can do such things, and He, who made both the Universe and its laws, should be shorn of both ability and power. The Universe is no cell in which God is confined as a prisoner. He, like us, must have realms of action that do not interfere with the mighty working of things. Such a supposition is all that is necessary for the guarantee of power to answer our petitions.

Further—every devout soul prays 'if Thou wilt'

—either expressly or implied. There is no savour of either interference or impertinence.

That there are answers to special petitions expressed in prayer is abundantly proved by evidence so great in extent that there is no necessity for quoting instances. But the arranging and classifying of these, together with the instances of unanswered prayer, which are equally valuable for the purpose, is needful with a view of reaching some understanding of the law and method of prayer. It is part of the task to which a search for a Science of Prayer would devote itself.

#### PRAYER AS COMMUNION.

It would be necessary also to gather evidence, and estimate the value of Prayer as Communion, and this, also, in a twofold direction—manward and Godward.

Prayers in which we join with others give a sense of communion with our fellows which is not reached by any other experience. That gatherings for united prayer have a profound influence upon those who participate in them requires no proof. No man who has ever felt the flood that carries him away when in any crowd of human beings will be disposed to deny it. It is the field of observation in Mass Psychology.

In the prayer meeting we join with others of like mind. We may have been living in an atmosphere of sense, seeing and touching until the unseen has faded to a dream. But joining some group that addresses itself to prayer a current of living, pulsating faith sweeps away fear and doubt, re-establishing and reinforcing the unseen realities. Isolation and loneliness develop depression and pessimism; the gathering of the saints develops joy and strength in communion.

As to the actuality as well as the supreme value of Communion with God the saints of all ages are witness. It cannot be that they are all deceived. Years ago, when a student, busy with the problems and proofs of Theism, I paid a visit to my old home. My grandmother, who on the death of my father and mother had seen to my upbringing, was still in possession. She was a sainted woman of keen spiritual insight, and much given to prayer. 'Why do you believe in God, granny?' I asked. She was no theologian after the pattern of the schools. 'Why do I believe in God?' she repeated. 'Because I know Him.'

That knowledge—the strange mystic acquaintanceship—had been gained by frequent prayer. Such instances, with their 'whys' and 'where-



fores' might be collected. They would lead us to a deeper knowledge of the ways of that God whom to know is Life Eternal.

These notes are meant to be but a few brief indications of the lines and subjects that might

serve as a basis of an investigation. A Science of Prayer founded in such a manner would give a new inspiration to the exercise, a new confidence in pursuing it, and yield a vast enrichment of our spiritual life.

## In the Study.

### Virginibus Puerisque.

#### A Christmas Talk.

BY THE REVEREND S. GREER, M.A., AYR.

'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'—Mt 25<sup>40</sup>.

WHAT is your idea of Christmas? Perhaps you are one of those people who are always thinking about what they are going to get, and have your list already prepared of all the things you could be doing with—a doll's pram of the latest model, or a motor car which really and truly lights up. Well, that's all right up to a point; it wouldn't be Christmas at all without its wonderful surprises, and the other things we only *pretend* are surprises.

But isn't it rather selfish if we're just thinking of what we are going to get? A little fellow of three whom I knew left, one Christmas Eve, a glass of hot milk and a piece of cake for Santa Claus in case he might be hungry after his long ride. He placed them at his bedside before he went to sleep, and *in the morning they were gone*. You must believe in Santa Claus after that!

After all, it is Jesus' birthday, and we should be giving Him presents. We might address them to the hospital, or to some young folk whom no one else perhaps is remembering at this happy season, and little arms will be held out rapturously to clasp and hug them. And behind them I seem to see the form of Jesus with shining eyes, for He loves to share His birthday gifts. 'Inasmuch as ye have done it unto one of the least of these my brethren,' He says, 'ye have done it unto me.' I heard of a boy who had heaps and heaps of toys and who one Christmas was looking out some that he was going to send to a Children's Hospital. His mother watched him as he put into the parcel an engine which wouldn't run, and an earless teddy-bear, and a battered railway train, and a rabbit whose leaping days were done. 'Is that what you are

going to give?' she asked, and added very softly—'to Jesus.' 'Sorry, Mummy,' he said flushing, and hanging his head, 'I didn't remember whom they were for.' Back he ran to his cupboard, and brought out some of the things he really loved; then with a little ache, but a great big happiness, he solemnly kissed them one by one, and quickly packed them up.

What a jolly time Christmas is, with parties and crackers and paper-hats, and Christmas pies (which are really little representations of the Bethlehem manger). A great deal of that fun-making comes down to us from very ancient times before Christ was born. The last days of the year were often spent in feasting and jollity, and in old Roman times slaves were given liberty to hold revels, and would wear paper-hats, just as we do at parties. But all the best things about Christmas we owe to Jesus: our loving wishes, and our thoughtfulness for those who may not be so fortunate as we are. That brings a better kind of jollity, when we try to make other people happy too.

Do you know the legend of the chrysanthemum? They say it first appeared on earth on the day when Christ was born. The Wise Men had followed the guiding star until it led them near to the Inn at Bethlehem, but, search though they did, they could not find the manger. Suddenly one of them, looking to the ground, saw blooming a new and beautiful flower, 'rayed like the star which has guided us here,' they said. As he stooped to pick the strange bloom, the door to the manger wonderfully opened, and they all entered into the presence of the Holy Child. God, they believed, had caused that first chrysanthemum, 'star-like and lustrous,' to blossom, in order that they might be guided to the place where the Infant Jesus lay sleeping. So the kind things we do, and the love we show, may shine like starry flowers to lead somebody's thoughts to Christ. 'It is Christmas morning,' they say; 'how much kindness there is in the world since Jesus came!'

Love for everybody, and especially for the unhappy or the unfortunate—that is Christmas. For it speaks of God's wonderful gift of love in Jesus, our Saviour. It is Jesus' birthday. We worship Him best when we offer Him the gifts of our love. What about giving Him as a birthday present the one thing He most desires—yourself?

### Higher and Higher.

BY THE REVEREND GORDON HAMLIN, B.A., CARDIFF.

'And Jesus increased in wisdom and stature, and in favour with God and man.'—Lk 2<sup>52</sup>.

You all know, I am sure, the game called 'Higher and Higher.' Most children like playing it; and even when we grow too big to enjoy jumping over a rope we become interested in a new form of that old game: the high jump in our school sports. How thrilling that is! when we watch the competitors springing higher and higher and then higher still; and how we cheer the victor who leaps the highest.

Now, don't you think that would make a splendid motto for you and me during this New Year? What better one than 'Higher and Higher'? In Brittany there is a very big and famous castle. Long ago when it was built the knight ordered that his motto should be carved in stone on the castle walls. There it is to-day for all to read: '*au plus*.' Some of you who are doing French will know what that motto means. It could be translated by the name of our English game: 'Higher and Higher.' That was the knight's watchword long ago: let it be ours, who are knights of the King of kings all through this New Year. Then it will surely be a happy year as well as a new one.

Of course boys and girls will grow taller this year. That is good. The other day I was watching an old gardener friend at work in his potting-shed. Upon the whitewashed wall I could see a series of marks something like the steps of a ladder. I wondered what they were, and in reply to my question the old gardener said: 'That's where my young master used to measure his height to see how fast he was growing.' Yes, it is good to grow higher and higher, to be strong in our body, and good at our games.

But it is better far to mount higher and higher in our mind, to gain in knowledge as well as in height; to rise higher in the class; to do our homework better; and to secure a place near the top, or perhaps even at the top in our exams. God doesn't want one of us to be a dunce. 'Thou shalt love the Lord thy God with all thy mind.' So let

us try hard to go higher and higher at school this year. When William Carey was a professor in India and well known as a great scholar, he wrote: 'I can plod. That is my only genius. I can persevere. To this I owe everything.' Yes, and that is something we all can do: plod and persevere. So, 'higher and higher' at school this year.

But most important of all is for us to go higher and then higher still in the best things: to become stronger in our character, and to follow Jesus more and more steadfastly. Could we not resolve that during this New Year we will read our Bible more thoughtfully? And what a difference it would make if we were to pray more regularly, and more and more reverently. Nothing goes really right if the best things are going wrong.

Besides, God wants us to become 'all-round' girls and boys—strong in our bodies, alert in our minds, and splendid in our character, too. He shows us that in the life of Jesus. Do you remember what we read about Him when He was a boy?—'And Jesus increased in wisdom and stature and in favour with God and man.' Yes, our Lord loved to go higher and higher, and to live that 'all-round' life which is well-pleasing unto God. How good it is to know that He will help us day by day to do the same, if we do our best and follow Him. So, then, knights of the King of kings—onward and upward!—*a plus!* 'Follow me, and I will make you to become . . .' says Jesus. Therefore let us:

Follow the Christ, the King.

Live pure, speak true, right wrong,

Follow the King!

### The Christian Year.

THE FOURTH SUNDAY IN ADVENT.

The Helpful Trend of Modern Science towards Religion. II.

BY THE REVEREND P. N. BUSHILL, B.A.,  
ORPINGTON.

'What is man, that thou art mindful of him?'—Ps 8<sup>4</sup>.

Last time we considered God and His universe. The sum and substance of our thought is that it is only an antiquated view of science that holds it to be unscientific to believe in God. Science to-day not only permits, but requires, a spiritual interpretation of the universe. The modern educated young person, however, is faced with a further difficulty: What about *man*? Does not the popular scientific conception of the universe make man very puny, very insignificant? Let us face



this difficulty—a difficulty which is very real to some people.

I. The difficulty is twofold.—(1) *The Insignificance of Man in comparison with the Magnitude of the Universe.* Listen to Sir James Jeans in the opening passage of *The Mysterious Universe*: words told so quietly, so simply, so ordinarily, and yet presenting a picture so immense that it is impossible to grasp it. 'A few stars are known which are hardly bigger than the earth, but the majority are so large that hundreds of thousands of earths could be packed inside and leave room to spare; here and there we come upon a giant star large enough to contain millions of millions of earths. And the total number of stars in the universe is probably something like the total number of grains of sand on all the seashores of the world.' A very calm way of talking, but very bewildering. That is through the telescope. But look through the microscope also: a still more wonderful universe on our little earth. This from the *Daily Telegraph* recently, commenting on the findings of Sir John Russell, Director of Rothamstead Experimental Station: 'Go out into your garden and look at the flower-bed. How still and silent the mould seems! Yet, do you know that if you took a teaspoonful of the soil there would be in it probably a thousand million creatures?' Such figures are staggering. In a universe so immense, so wonderful, what right have *we* to think so much of ourselves? Surely we hardly count! Man's idea of his own importance is sheer egotism: man's views of immortality are simply the expression of his own desires! Now such views as these have been current among thoughtful people of all times: it is the old difficulty felt by the Psalmist, and so graphically portrayed in the verses adjacent to our text.

The parallel difficulty is (2) *The Apparent Insignificance of Life.* It would seem that life is a by-product of this universe, almost an accident according to the scientific view of a short time ago. 'Above all else,' says Sir James Jeans, 'we find the universe terrifying because it appears to be indifferent to life like our own. . . . Perhaps we ought to say it appears to be actively hostile to life like our own.' And what is the end of it all? 'The tragedy of our race is that it is probably destined to die of cold, while the greater part of the substance of the universe still remains too hot for life to obtain a footing' (p. 12). The old materialistic view of the universe of a generation ago included human life in it—which led to a very material view of life: we were so much part and

parcel of the universe that it certainly was not scientific to emphasize our freedom of will; our presence or our absence upon the world's surface could not make any difference to the inexorable running of the infallible machinery of the universe, alike indifferent to our pain or pleasure. Jeans has well summed up these difficulties in a very fine sentence (p. 13): 'Is this, then, all that life amounts to? to stumble, almost by mistake, into a universe which was clearly not designed for life, and which, to all appearances, is either totally indifferent or definitely hostile to it, to stay clinging on to a fragment of a grain of sand until we are frozen off, to strut our tiny hour on our tiny stage with the knowledge that our aspirations are all doomed to final destruction, and that our achievements must perish with our race, leaving the universe as though we had never been?' To this question, Jeans gives an emphatic No!

II. Much of our difficulty is created for us by our human standards of measurement.—We say that a thing is ten feet high, and the standard of measurement is a man's foot. Three men's feet make a yard: 1760 yards a mile: and so we talk of millions of miles, and we get lost and bewildered. We simply cannot imagine it, and where the imagination cannot go there is lack of faith, lack of certainty. I wonder whether the ants think of us in the same way as we view the universe: I wonder whether they measure us by so many million ants' feet! I wonder whether our ants in this country know anything about their cousins out in India: but cousins they would hardly be: they are a different race of ants, so big, so huge: our ants, I wonder whether they know of the sons of Anak in India! Now we know ourselves: we know our world; and all the time there are these poor little ants, millions of them, and poor tiny microbes within our blood, billions of them, blissfully unconscious of it all. And yet if they had a mind, they would be just as sorely puzzled over what we know so well, as you and I are over the universe. The universe for human beings is no bigger than our world for ants. This world is a fact, and we know much about it: it is surely not a far step to the universe being a thing comprehended and controlled by Almighty God. We want a sense of proportion; we must not become slaves of our human standards, and, because of our being limited to these standards, think that all that is beyond them is incomprehensible and impossible.

III. Now what has modern science to say to the question, 'What is man, that thou art mindful of him?' Science to-day brings us two

helpful facts. (1) *Modern Science emphasizes the Uniqueness of Human Life*. The older view that many of the stars, if ~~there~~ all, were inhabited, is not held to-day. Certain conditions of temperature are necessary for life to exist at all, and only in very small zones in this universe can these temperatures exist. Jeans says (p. 4): 'Life of the kind we know on earth could only originate on planets like the earth.' And again: 'The view that every point of light in the sky affords a possible home for life is quite discarded.' The number of planets which could satisfy the conditions for life is extremely small. 'Of the eight or nine planets in our solar system only the earth, Venus and Mars could conceivably hold life, and while it is almost certain that there is vegetation on Mars it is increasingly regarded as unlikely that there are higher forms of life either there or on Venus' (F. C. Bryan, *New Knowledge and the Old Gospel*, 61). 'We have no real evidence of life anywhere but on the earth,' says Sir James Jeans; and again: 'We, the only thinking beings, so far as we know, in the whole of space.' Modern thought lays a new emphasis on the uniqueness of human life. (2) *Modern Science allows room for the 'Purposefulness' of Human Life*. The case for absolute strict causation, amounting almost to a fatalism in human life, is destroyed. Human life is not now regarded as a joint in the machine of the universe. Jeans (p. 29) says: 'The picture of the universe presented by the new physics contains more room than did the old mechanical picture for life and consciousness to exist within the picture itself, together with the attributes which we commonly associate with them, such as free will, and the capacity to make the universe in some small degree different by our presence. Human life is not such an accident as at first supposed: human life is not so much at the mercy of blind force as thought: human life is not so much a by-product as has been suggested.' . . . And on p. 149: 'We discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds.' . . . 'We are not so much strangers or intruders in the universe as we at first thought.' . . . Again, p. 148: 'The new knowledge compels us to revise our hasty first impressions that we had stumbled into a universe which either did not concern itself with life or was actively hostile to life.'

So, according to the modern view, as so recently put forward by Sir James Jeans, man is after all very important in this universe. The old exclamation of the Psalmist may still express our wonder and astonishment at the wisdom and love of God.

Man is unique in this universe: man has a purpose in life, a mission which he can fulfil: he can make this wonderful world just a little bit different, just a little bit better, by his life upon it! F. C. Bryan in his book (p. 63) sums it up in this very fine passage: 'And so we come back once again to the simple faith of our fathers and find it entirely congruous with the new knowledge. Here is the whole vast creation stretching to utterly unimaginable distances, travelling through utterly inconceivable stretches of time—and producing what? Gigantic celestial furnaces? Well, what of them? There is nothing of abiding significance and worth in furnaces, however big or however numerous. A furnace hasn't a soul. You cannot commune with it, you cannot love it, you cannot be loved by it. But out of these millions of celestial furnaces, out of the æons of time, out of the incredible celestial immensities, for one short space of time on one small planet life has appeared, and people—thinking, purposing, loving, living people. Something spiritual has blossomed out of the material. A human face animated by a human soul looks upward, scanning the heavens for traces of its Maker, listening to a still small voice that whispers within. . . . Paul has it surely in one of his unerring, inspired intuitions, "The whole creation groaning and travailling in pain . . . waiting for the revealing of sons of God." With infinite care and unwearying patience God has been working and waiting for this . . . "sons." . . . Faces that would look upward from the clod into His face, crying "Abba, Father," and recognize Him and love Him.'

What is man, that thou art mindful of him? Man is supreme in all God's creation. 'Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.' We need not bemoan our insignificance: it is not scientific so to do. We can thank God for our wonderful life and wonderful powers, and by living with Him and working in fellowship with Him, may strive to show ourselves not altogether unworthy of the unique position we hold in God's universe.

#### CHRISTMAS DAY.

##### The Christmas Way of Peace.

'The appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel.'—2 Ti 1<sup>10</sup> (R.V.).

St. Paul is fortifying Timothy to face and to bear hardships for the sake of his message. And that message is this: God has saved us to live a new life, not because we were able to achieve it, but be-



cause He undertook to do the great thing Himself. He has saved us through the coming of Christ who conquered death; and He has brought to light, so that we can see it, the hidden secret of life and the great reality of immortality in the revelation of His gospel.

On Christmas Day the Christmas evergreens decorate our homes and our churches; the circle of the Christmas family gatherings is complete. What a wonderful thing this Christmas is which survives all the confusing disappearance of familiar landmarks around us! We know how many old things are crumbling under the hammer-strokes of change. But Christmas lives on, linking us to the past, linking us to God. From tortured Russia we hear of its Red Christmas and the far-extended and elaborately organized attempt which is made there to crush out all religious celebrations, and to substitute for them the fancy-dress and fireworks of a mere pagan festival. But here in England all but the hopelessly cynical or the fanatically perverse are feeling again the magic touch of the Christmas spirit of goodwill and peace. We have *Scrooges* still, as when Charles Dickens wrote his *Christmas Carol*, who are ready to snarl that 'every idiot who goes about with "Merry Christmas" on his lips should be boiled with his own pudding.' But most of us will echo Bob Cratchit's reply: 'I have always thought of Christmas-time, when it has come round—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time; a kind, forgiving, charitable, pleasant time; the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys.' Many of us may be disenchanted and disillusioned from the easy hopes and promises of a new world which we cherished during the years of war. But surely all alike must respond to the call, once more renewed, to believe in the essential soundness and truth of the Christmas ideal. It sums up and embodies in a form consecrated by many centuries of good and potent usage the things we know that we need most in a troubled and distracted world.

And what are those things? All our experience points us to the answer: fellowship and peace; release from the intolerable entanglement of conflicting interests in which we have been and are still enmeshed; love, not hate; co-operation, not division; service, not self. That is what we need—the spirit of the home instead of the spirit of the

jungle. We are weary of strife; weary of the strain and discord, of the rivalry and the smouldering hates which are always threatening to blaze; weary of the haunting sense of insecurity and disorder; weary of the lack of rhythmic movement towards a goal and a fulfilment; weary of the absence of a great, firm, sure background to life and of the lack of the great anchors which hold fast in stormy seas. We want peace.

The writer of a recent religious article in the press sets forth eloquently the world-wide value of the Christmas festival, its dramatic pause in the midst of national and international affairs, its family spirit, its celebration of brotherhood, its vindication of mutual comity and kindness, its proclamation of the commandment that men should love one another. So far good, and very good too. Who can help agreement or refuse assent? But as he draws on to his close and climax he breaks off just where so many homilies leave us. 'There is a way,' he writes, 'open to peace, material and spiritual, and it lies along no other path than that of the human heart at its domestic best.' Is the soul and essence of the Christmas message nothing more than that? What does Christmas mean, and what are its real values? First and above all, God, coming to make peace by giving us Himself, pouring into life new love and new hope. 'He brought life to light by the gospel.' And the gospel creates new fellowship and peace by enriching all lives with the joint-possession of God. We cannot omit that and call a summons to brotherhood the gospel of Christmas. It is God that we need, if we are ever to make life the fulfilment of His purpose. Christmas is a promise and a summons to fellowship, because it is the revelation of a God who communicates to all who will have it the real secret of life, which is to live by faith and in obedience to Him. To do that is to live in peace; and not to do it is to be committed to the darkness which is discord, and wandering, and conflict, and spiritual death. That is why so much genuine aspiration after fellowship and peace exhausts itself in desire and talk. Peace is 'not for anything we have done.' Unaided we cannot make it and keep it for ourselves. We need God, faith in the God who is the background against which we are to set all life—our social life, our national life, all our life-relationships, the life of our own individual souls.

New life for the world lies along that road and no other. We have tried and are still trying other ways, and as long as we pursue them we shall go on failing as we and others have failed before. If we are to be saved from ourselves, we must 'come

to the Father.' Human brotherhood can only be realized in the family of God. That is the deep, true, family message of Christmas, its road to fellowship, its pathway to peace. Nations, classes, individual men and women—we come home to peace when we come to Bethlehem, and find ourselves at home in the family circle of God.

Thus the call of Christmas is above all things a call to faith in the God whom it reveals—not, of course, in His bare existence. The supreme question for all who think is this: What kind of God is He? What is His character? Has He a purpose? These are the very questions which Christmas answers. It makes all the difference in the world to believe in the God of Christmas. Men will not long persevere in working for peace unless their faith in God assures them that He is working for it also. They will lose heart and say that the universe seems to be against them. Show them a God whose heart is wounded by men's conflicts, a God who wills peace, and they can believe that peace on earth is possible at last, if men co-operate with Him. God wills peace, and the knowledge of that is new life to all who possess it. It is treachery to our faith in God to think that the evils in the world which we are all deploring are inescapable, when Christmas tells us that it is a world into which He Himself has come down to save us from them. Believe in the God whom Christmas reveals, and that faith will work salvation here and now in this hard actual world of sundered nations, and shattered fellowships, and broken lives. The Christmas fellowship flows out of the Christmas faith in God. Mr. Chesterton has put it all into his *The House of Christmas*:

There fared a mother driven forth  
Out of an inn to roam;  
In the place where she was homeless  
All men are at home,  
The crazy stable close at hand,  
With shaking timber and shifting sand,  
Grew a stronger thing to abide and stand  
Than the square stones of Rome.

To an open house in the evening  
Home shall all men come,  
To an older place than the Eden,  
And a taller town than Rome.  
To the end of the way of the wandering star,  
To the things that cannot be and that are,  
To the place where God was homeless,  
And all men are at home.<sup>1</sup>

#### NEW YEAR'S DAY.

##### The Triumph of Faith.

'By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.'—He 11<sup>29</sup>.

Nothing can teach us so much as history, if we read it aright. There is only one way to read it aright—by the light of God. That is what the Bible does for us; it gives us history read by the light of God.

This sentence is a lightning sketch of a great historical event seen in the light of God. Here are two bodies of men facing the same difficulty. They have gone out on the same road, the one pursued, the other pursuing. There is very little to choose between them so far as the eye can see, except that we would imagine the Egyptians had the best chance of overcoming the impasse. Yet the one failed and the other succeeded. Wherein lay the difference? That is what the writer explains in our text. He is not dealing with this matter from the scientific point of view. His business is not with the mechanical process by which the Red Sea was crossed. He is concerned with the spiritual secret which in the end lies behind all physical processes—the final root of all victorious achievement even in the brute struggle of life. It was more than a coincidence, more than mere bad luck. The secret lies deeper. It lies deep down in the roots of the soul, in the attitude with which they were facing life. By faith, says the writer, the Israelites crossed over the Red Sea.

Now this is a tremendously suggestive way of putting things. It sends its light into the life, to-day, both of men and nations, in many directions. There are two things which lie upon the surface. The one is that it is not circumstances that count in life; it is the men who face them. When David Livingstone stood facing the Kalahari Desert and looked longingly across to the other side, he was warned on every hand that it was no use attempting it, for others had tried better equipped than he, and their bones lay white on the desert sand. But Livingstone went and got through. There is only one explanation; he was David Livingstone, and they were not.

The second thing which lies upon the surface is this, that the vital difference between one man and another lies in the possession of faith, or the want of it. The secret of triumph is victorious personality, and that is the product of creative faith. Faith is always creative. It puts that into a situation which changes everything. On the surface, the Egyptians should have won. They were far

<sup>1</sup> F. B. Macnutt, *From Chaos to God*, 177.



better equipped. They had the advantage of civilization and the gift of a hundred vanished arts. They were highly skilled and efficient in many departments of life, as we know from their ancient monuments. The Israelites were a race of slaves, cowed in spirit, petty and short-sighted, wearied out with years of drilling and tyranny. But they had faith, and the others had not. It was only a spark of faith they had, a mere germ which a chance visitor would hardly have detected. But faith is a thing of infinite possibilities. Zinzendorf, the Moravian mystic, was fond of riding, and could master the wildest horse in his father's stables. Some one remarked on his efficiency in horsemanship and wondered how it could exist in a man of his unworldly mind. His answer was that only the man who is living above the world is the master of the world.

If we want proof that the religious man is the master of all things and has the power of shaping life, we have it in one familiar fact. When we take it seriously, life is always carrying us into circumstances which we cannot meet and master without the help of God. Here is a young man who is forced out into life by the necessity of his career. In a moment he finds himself up against strange and intoxicating temptations, where he is in constant peril of being carried off his feet. It comes to him that if he is to meet these things fairly and keep his footing, he must find something to hold on to, something big enough to quell the illusion of temptation that is for ever laying its spell upon his soul. Or take the fact of sorrow. Sooner or later we are forced up against it. All our life is in ruins. That is a common situation. How are we to meet it without going under? The ordinary commonplaces of comfort are not enough; they are insipid; they are an insult to a broken heart. When a great singer lost his only son in the war, he said to a friend, 'When a man comes to a thing like this, there are just three ways of it. There is drink, there is despair, and there is God; and by His grace, it's God for me.' Perhaps it is the necessity of the world's need which sends us out to a difficult situation. God knows, it is often-times harder to see others suffer than to suffer ourselves, and especially to see the suffering of those we love. On the impulse, we rush in to help. We long to save some one from the grip of a habit which is dragging him down to the depths. Is there anything more baffling, more disheartening, anything which throws a greater strain on our patience, on our faith in humanity, than to look at the world as it is in many places and to try to do

some service in it? There is only one way in which a man dare meet the need of the world, dare face its crushing burdens and sins—by a new and victorious faith in God and in the amazing potency of grace.

There is a picture by a great artist which depicts God in the act of making His world. As the vision of it, with all its terror and tragedy, looms up amid chaos, there is one who says to Him, 'If about to make such a world as that, stay Thine hand.' This is how we all feel sometimes. But the truth is, the world was never meant for the man who would live in it without the power and hope of a living faith. Life is a spiritual adventure which we can only face upon the terms of faith. The love that made the world, alone can give us power to live in it. That is a great word of Paul's, that in God we live and move and have our being. What does it mean but just this, that the whole order of things is a spiritual order? It is from God's hand we take it, and we dare not take it without God any more than a captain dare face the ocean without that contact with the magnetic current by which his compass is directed, without the sun and stars by which he steers.

This incident has a very special application to our time and to its needs. Life has forced us in these days upon a very difficult adventure. We are moving into a time in which we shall need more faith than ever men had before.

There is the international situation, for instance. How is that to be met? One thing is certain, we must get out of the old place in which we have lived so long, into a land of new relationships between the nations. God is calling us to such a new way of life as is foreshadowed in the League of Nations. To be sure, that has its difficulties. So had the journey to the promised land for the Israelites. There was the Red Sea to begin with and if they had waited till everything was clear they would never have gone out at all. The League of Nations means a call to sacrifice and to unselfishness. It means exchanging the old securities for the forces which are awakened by a great-hearted faith in God and in one another and in the power of justice and righteousness—to hold the nation together and bring them into a way of peace. There is no going back! And there is no going forward without this faith and all that proceed from it. The League will be what we make it by the spirit we breathe into it. It will have the power we put into it, and the power by which it can stand is the power that comes from the vision of the Kingdom. By faith we shall cross over; without faith we shall go down.

And there is the national situation. Here again we are being forced out into a new world. The old world of self-interest has become too narrow for the growing soul of democracy. And the question is, how are we facing the transitions? Is there vision enough in the rising democracy to lead it clear of the swamps of sheer materialism and class-selfishness? Is there vision enough in the stalwarts of the old order to let the past go at the right moment, as men on the harbour-side let go the cables when the ship is ready to start out. The crux of the matter is that we are being forced into a new way of social and economic life, which demands spiritual qualities—goodwill and unselfishness and loyalty to one another. Do we realize that these can only come from faith in God and a new vision of His Kingdom? It is an hour when the nation needs men of faith and vision at the helm of State, men who will steer by the stars and not grope from point to point with the rush-light of expediency. In 1652, when things were going badly with this nation in the war with Holland, the great John Owen preached to Parliament, ‘You take counsel with your own hearts. You advise with one another. You hearken unto men with a repute of wisdom, and all this doth but increase your trouble. You do but more and more entangle and disquiet your own spirits. God stands by, and says, “I am wise also,” and very little notice is taken of Him.’

Beside every impasse God stands till we come up to it, waiting to work the miracle, waiting to reveal Himself in the endowment of power. God never gives any man power in reserve. We live only by the grace we are forced to use. In the *Pilgrim's Progress* Bunyan puts this very clearly. Christian went out at the secret bidding of his soul with his face to the light, went on till he fell into a slough that lay just across the road; and being in it went on, still with his face to the light, though he could see no way of getting out. Then, and not till then, did he see the stretched-out hand of Help, who mysteriously came and mysteriously went—none other than the Holy Spirit Himself. Only when we face tasks in His name which put a strain upon our faith, only then will rise within us the strength of God.<sup>1</sup>

#### FIRST SUNDAY AFTER EPIPHANY.

##### The Motive and the Sum of Obedience.

‘I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,

holy, acceptable unto God, which is your reasonable service.’—Ro 12<sup>1</sup>.

At this point we are standing on the watershed of the Epistle to the Romans. Our text is like the ‘Great Divide’ over which the traveller across Canada passes when he has drawn up into the mountains away from the Great Lakes, and his face is set to British Columbia. He is up on the roof of the world, and all the rivers begin to flow in a new direction. So here, the eleven chapters before centre in the wonderful redemption that is in Jesus Christ; the five later chapters show how that redemption ought to colour daily life. Thought has hitherto been moving from heaven to earth, with grace as keynote; now it commences to move from earth to heaven, and all is based on gratitude.

That is always the Bible's way, is it not?—first to unveil what God has done, then to point out what thankful faith will lead us to do. Ephesians and Colossians, as well as Romans, are bisected by a line on exactly this principle: on the one side creed, on the other conduct. Naturally—for creed and conduct are parts of one vital whole, like breathing in the air by the lungs and breathing it out. They are one organically; and if you amputate either, the other member of the partnership will bleed to death. Doctrine without precept always leads to mischief. If men hear nothing but assurances of their privileges in Christ, with never a word to remind them how they have to live as Christians in home and street and counting-house, their ideas of religion will soon go bad. The absence of salutary thoughts of moral obligation corrupts the whole, and religion begins to do more harm than good. Creed must issue in definite obedience, or it becomes like a pool without an exit—dead, sluggish, dark, and breeding in its bosom all manner of foul things.

But if doctrine without precept can be dangerous and unwholesome, precept without doctrine is baffling and forlorn. If we have not been gladdened by the truth of God, what chance have we of overcoming in the power of God? As it has been put: ‘Christian ethics are relative to the Christian revelation. It is the relations in which we stand that determine our duties, and the new relations in which we are set both to God and to other men by faith in Jesus Christ have a new morality corresponding to them.’

1. Note first in the text what St. Paul appeals to—the mercies of God. That is the point of the argument he is clinching in this verse. Here is the fulcrum on which he rests a mighty lever that has moved the world—the mercies of Divine love; that

<sup>1</sup> J. Reid, *The Victory of God*, 211.



deep overflowing kindness for man which has throbbed in the heart of God from all eternity, and took shape in Jesus Christ.

Gain the heart, and duty infallibly will be done. The ice-breaker forcing a way across the frozen bay with an infinite expenditure of steam and noise may bore a channel that will close over in an hour, but the gentle winds of spring touch all Nature's sleeping powers, strike off the world's fetters, and sweep the steely barriers pell-mell into the open sea. So, too, the iron wedge of passionless duty can pierce but a little way into the hard integuments of selfishness that wrap conscience, but grateful love melts all bonds by its own persuasives. It is when the mercies of God have been remembered, and their wonder felt, that the entire man is dedicated as a sacrifice.

The question is often canvassed, why some people even in our churches care so little about getting the Kingdom of God built up amongst us, or in foreign lands through missionary effort; and occasionally very subtle and what seem far-fetched reasons for that are given. The simple answer, though not perhaps the most welcome, is just that they lack a strong motive. The mercies of God have left them cold; they are stirred by no inner fire. Gratitude is not at work. But if we are going to have the true driving-power, we must be touched, moved, transformed, inflamed, by the great love that poured itself out for us. So again, when earnest men look round and see professing Christians whose life does more to keep churches empty than preaching will ever do to fill them—men who are shamefully self-indulgent, or who drive pitiless bargains in business so as to make the very name of religion unsavoury—and when they ask, what will change these men, and bring professed creed and action into harmony, again the reply is the same. Nothing but a heart full of thankfulness to God for what He has done in Christ, and to Christ for doing it. Lose that, and the frost of worldly self-interest chills all feeling; keep that, and the whole nature stirs and blossoms in service. Love is the moving energy of life.

2. Note, in the second place, the sacrificial character of personal Christianity. 'Present your bodies a living sacrifice, holy, acceptable unto God.' That is what St. Paul asks his readers to do, as the practical outcome and goal of all his previous exposition of the mercies of God.

Now we are not to suppose that, because the Apostle writes 'your bodies' instead of 'your selves,' he is making distinctions here, or appealing for the dedication of the body as contrasted with

the inner spirit. The body is the instrument and organ of all life, and for that reason St. Paul singles it out. Outwardly and visibly our bodies can quite well be taken for ourselves, and as the cause of whatever effect we produce in the world. Hence when we are urged to present our bodies in sacrifice, it is a call simply to devote to God all the active powers of our personality, a vital offering to Him who has blessed us.

And yet, what is that word 'sacrifice' doing in Christianity: there surely it is out of place? Scholars tell us, do they not? that wherever Jesus' name has come, the bloodstained offerings we read about in the Old Testament, and which still here and there smoke in dark lands of heathenism, cease for good and all. The one word 'living' explains everything. Sacrifices are not, after all, abolished by Christianity; but now they are not the dead victims of former days, dragged helpless to the shrine in blind unconsciousness. They are living men and women, boys and girls. Christian sacrifice is nothing if it is not conscious, willing, eager, free. Previously the offering lasted only during the brief hour when the creatures were being struck down and their limbs smoked on the pile; the Christian offering of self to God, in return for love, is lifelong and irrevocable.

'Protestantism,' says a well-known Roman Catholic teacher, 'is essentially the abolition of sacrifice. To abolish mortification, abstinence, and fasting; to abolish the necessity of good works, effort, struggle, virtue; to shut up sacrifice in Jesus alone, and not to let it pass over upon ourselves; no longer to say with St. Paul, "I suffer that which remains to be suffered of the sufferings of the Saviour"; but rather to say to the crucified Jesus, "Suffer alone, O Lord"—there you have Protestantism.' Now it is not difficult to answer this, as an accusation. It is not difficult to show that our deep evangelical faith, by setting a man face to face with God and insisting that no priest shall prescribe his religious life for him, but that he must have a faith of his own, given him by God, is really by far a harder thing than Romanism, a much stiffer proposition. But merely to refute a calumny will not help us much. Far better let this unfriendly voice remind us of our faults, and send us to humility and penitence. *Is there sacrifice in our lives?* My life in Christ a cross-bearing—is that how we naturally think about it, and is that, in any honest sense, what we try to make it?

St. Paul closes the verse by describing such living presentation of self as our reasonable service—it is, he says, the proper ritual of the Christian life.

Ancient religion was always apt to be absorbed in cult and ceremonial, and much, too, of modern religion leans that way. But there is no evading the principle laid down here that no ritual can for a moment compare with a consecrated life; no sacrifice can please the Father's heart half so much as a child's brave loyalty in common things. We have taken the words 'Divine service,' and limited them wrongly to denote worship in church; and so the nearly incurable tendency to separate off the sacred and the secular still finds its way into common speech, and the gulf between the two is kept open. But all Christians are priests, and all

their lives should be service. There can be devotion in the lowliest duty, there can be prayer in business routine, there can be praise in drudgery, there can be consecration in everything. That, as the Apostle puts it, is the one kind of service which is *reasonable*. No other sort will bear being planned for, no other sort will bear being looked back upon. In His mercy God gave all He had, for Jesus Christ was His very heart. We must render back our all for very thankfulness, with the overflowing joy of those who have been put deeply in debt and are content to owe everything to God.<sup>1</sup>

<sup>1</sup> H. R. Mackintosh, *The Highway of God*, I.

## Recent Foreign Theology.

### A Swedish Philosopher.

THE scholars and thinkers of the smaller nations who use their mother-tongue are at a distinct disadvantage, unless their writings are translated into what may be called one of the international languages. I had not even heard of this Swedish philosopher<sup>1</sup> until the editor of this volume sent me a copy of this German translation. The contents consist of lectures, delivered on the Claus-Petri Foundation at the University of Uppsala. The editor has prefixed an Introduction of forty pages, giving an account of the author and a sketch of his philosophy. Vitalis Norström was born in 1856, and died in 1916. From 1890 till his death he was Professor of Philosophy at the University of Gothenburg.

His philosophical standpoint can be stated in the following propositions: (1) Philosophy should be regarded as epistemology, and not as ontology. (2) The start must be made from psychology, as containing the roots of all special sciences. (3) The activity or self-activity of thinking should be brought under the direction of the logical principle. (4) Logical necessity expresses not the *is* but the *should be*; and this formal normative science leads on to the real normative science, or ethics. (5) Moral obligation demands the wider content of society, law, and culture; and thus ethics leads on to history. But history may be regarded either

circularly (statically) or progressively (dynamically); the crucial point is whether the historical interpretation is *naturalistic* or *supernaturalistic*. A meta-historical standpoint must be attained, and that is attained only in the religious consciousness. The advance of philosophy is thus from psychology to logic, from logic to ethics, from ethics to history, and from history to religion (pp. xxxiv-xxxvi).

The Table of Contents indicates the progressive exposition of the volume. The first chapter discusses thought as the organizing principle of experience. The last sentence here may be quoted: 'We have accordingly fixed three different standpoints, which can be assumed towards scientific work. Of these the one *Empiricism* attaches itself one-sidedly to content and experience; the second *Formalism* one-sidedly to form and activity; while the third traces the form back to the subject as its source, sets the subject over against an object as the capacity over against a material, determines the capacity more closely as motive and power towards systematic unity, and derives the scientific transforming work from this motive and this power' (pp. 42-43).

The second chapter deals with the conception of Truth. The author starts from *truth for us*, not *truth in itself*, although the movement is from the one to the other as an ideal. Three types of science are recognized—natural science, mathematics and logic, and history. It is the author's conviction that 'the fundamental significance of truth belongs to the historical type' (p. 67).

<sup>1</sup> Vitalis Norström, *Religion und Gedanke*, mit Einführung von Elof Akesson (Borelius, Lund; Kr. 12).



Continuing the discussion in the third chapter, he compares truth as accurate description (realism), truth as coherence (formalism), and truth as value (pragmatism as opposed to intellectualism). 'The experience,' he says, 'which is the source of the knowledge of all that we can truly know of activity and purpose is present in the life of the will, and otherwise nowhere' (p. 90). These words, to which larger type is given, indicate the standpoint of the author, apprehending and thinking are activities, subordinate to willing as life.

Accordingly the fourth chapter, which was not included in the course of lectures, is a condemnation of *Intellectualism*, which it charges with two mortal sins. 'First that it inevitably leads to dogmatism, and then that it places itself as a hindrance in the way of our spiritual freedom' (p. 121). Regarding reality statically, it obstructs the dynamic of the will, and the progressiveness of truth for us.

Turning to a more constructive exposition, the author in chapter v. discusses the relation of *Form and Content*. Kant is blamed for a relapse to the dogmatism of the past, in referring the unifying principle of thought to reality itself, and not to our experience of it, and in not advancing from the theoretical thought to the volition, of which it is an aspect. Lecture vi. discusses the problem of mechanism and freedom from the author's distinctive standpoint, in which personality is the dominant conception, and in which will is the distinctive aspect of personality. He unequivocally asserts personal freedom. He regards the mechanical method as in its own sphere legitimate, but as necessarily pointing beyond itself. '*Natural necessity*,' he says, 'is a conception which has meaning and application only within a circle of facts closed by thought. . . . Nevertheless reality encloses what is *outside* as well as what is *inside*, and when thought, driven by a universal impulse, goes out and seeks reality itself, it steps over every barrier, which it has itself set. In this movement towards completeness and reality it then also lifts with the barriers the natural necessity' (p. 195). Chapter vii. seems to go over much the same ground, as it deals with natural science and psychology. The mathematical natural science is said to be confined to the quantitative, psychology is the science of the qualitative. Agreeing with Husserl as to the need of a science of the Qualitative, the author declines to distinguish phenomenology as a science different from psychology. He himself contrasts humanistic with natural science. 'Over against the explanation of man out of nature there stands the explanation of nature out of man' (p. 220).

He does not, however, rest in humanism, as for him faith completes knowledge, and 'no one reached faith by *willing*, only by *receiving*. Faith is never a work of our own inner activity by itself. It does not belong to what is done, but to what occurs' (p. 222). Chapter viii. accordingly passes from science to religion and philosophy. Science is a system of questions and answers; but it leaves some of its own questions unanswered; to answer them is the task of philosophy. 'From the logical criticism of the questions put there accordingly necessarily springs the epistemological, which takes up for treatment the universal problem of knowledge' (p. 232). The upper limit of inquiry confronts us with a reality that is more than knowledge, even will, feeling, life itself. 'The objective of this whole exposition,' he says, 'is to show religion as a last demand, which springs out of the striving for completeness of the scientific consciousness, and out of scientific self-reflection *in toto et tanto*, by means of successive logical mediation and without doing the least violence to the work and method of the sciences' (pp. 245-246).

The last three lectures deal with religion as the life of the soul, characterized by *peace* and inwardness, as universal community, and thus related to morality, and as eternal life, or redemption from finitude. While religion is a struggle for the culture of personality, yet it moves beyond its course and goal towards 'an existence (Sein) which is above all development, all history, and all obligation.' As I understand the writer, religion rises above a personal communion with the personal God to the supra-personal reality. But he stops just where it seems to me the crucial issue arises. 'Here at the close it would remain to elucidate the relation of the belief in eternity to the current belief in the hereafter, above all to the representation of God. That is not as yet relevant. Only so much in this last respect may be emphasised, that the idea of the Kingdom leads us a good deal deeper into religion than the idea of God. Both are genetically bound together, but the representations of God in and for themselves never lead beyond the standpoint of immanence to a decisive transcendence. That belongs alone to the belief in immortality, to the eternal Kingdom of personality' (p. 322).

I have read this volume with deep interest and high appreciation; but this conclusion disappoints me. While the popular religious conceptions of the personal God may not rise above immanence, may be too anthropomorphic, yet on the line of the development of thought in this volume that defect

could find its correction. While in relation to the world and man we may think of God as personal, as perfectly what man is imperfectly, we may supplement that conception by thinking of God as also supra-personal, not in contradiction to the personal, but as completing as well as including the personal. The merit of the volume is the evidence it offers of the onward march of human consciousness from natural to humanistic or cultural science, from knowledge to life, from life in man to life above and beyond. Justice is done to science in its own sphere; philosophy is vindicated as a necessary complement to science; and the inevitableness of religion as the highest and last issue of thought and life is fully recognized. Regarding

this volume, as many others, one does wish that philosophers would not be quite so much aloof from religious life generally, and would not take popular religious conceptions as final, but show a more intimate and appreciative knowledge of what theology, adequately equipped philosophically, can offer in correction of common religious thinking. While there is what seems unnecessary repetition, yet on the whole the argument advances consistently, and one can only wish that the writer had been spared to answer the ultimate questions which this course of lectures indicates, but does not deal with adequately. I can heartily commend this volume.

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## Contributions and Comments.

### The Question of the Unveiled Woman (1 Co. xi. 2:16).

For years I have read your splendid paper, both with pleasure and profit. I live in a Roman Catholic country where the Bible is read only in limited Evangelical circles, and there is no organ devoted to Bible study, such as appears in your columns.

This being the case, I hope I shall not be disappointed as I look to you to publish this letter in which I expose my serious doubts as to the traditional interpretation of 1 Co. xi. 2:16, i.e. the question of the unveiled woman.

After some study of the best commentators such as Godet, Plummer, etc., and a conscientious archaeological research, to which I was led for reasons other than mere literary curiosity, I arrived at the conviction that a false concept, of ancient standing, is responsible for a certain confusion on the part of commentators. All whose works I have consulted interpret the thought of St. Paul as an oriental restriction obliging the Christian women of Corinth not to appear in public 'bare-faced.' The adjective is Plummer's, *Intern. Crit. Comm.*, (in loco.)

This also is the thought of Ramsay in *The Cities of St. Paul*, dealing with the question of the 'authority' which the woman should have on her head.

But for this idea, of course, the famous interpretation of the unveiled woman's arousing the lust of the angels would never have arisen.

Herein is the error, as I see it. If we bring into the question the 'oriental' idea of *face veiled* or *unveiled*, not only is it impossible for us to understand the figures used by the Apostle, but we are inevitably led up against all the most positive data of history and archæology.

In the first place, let us observe that in all this passage we never find the word *face*; we find *head*, and that repeatedly. Furthermore, speaking of the head's being covered, Paul refers to the man as well as to the woman: this excludes the idea of veiling the *face*, because there never was a time, or a place, where it was the custom for men to go with their faces veiled.

Here we begin to catch up our thread.

In v. 15 Paul compares the abundant hair with a *peribolaion*. The Latin Vulgate uses *velamen*, and in Latin countries both Catholic and Protestant versions use *veil*: Sacy, Ostervald, Fillion, Goguel, Luzzi, Portuguese translations, etc. But let us notice that the Latin *velamen* does not necessarily imply the idea of our modern *veil*; even as the Greek *peribolaion*, it signifies rather a *mantilla*.

Honour, then, is due to the English translators, who did not use the term *veil* for *peribolaion*, in v. 15, but *covering*. Thus they take Paul from the ridiculous position in which he is placed by the



translations in neo-Latin languages. How could *veil*, a word which certainly suggests to-day a covering for the face, serve as a comparison for hair, which covers the *back of the head*? Though St. Paul was not primarily a *literatus*, I think he had good sense.

St. Paul, they say, had carried to Corinth the strictly oriental ideas he had imbibed in Tarsus. (Why not in Jerusalem?) But for what reason would he carry them to the Corinthians? Why did he not impose them on the Philippians, the Thessalonians, the Romans, if decency in worship required it? No, he is speaking of a custom which *already existed* in Corinth and in all the Græco-Roman world—that of the woman's keeping her head covered—a custom which the Christian women of Corinth, and they only, were desiring to abolish, thus causing a general scandal.

The language of the Apostle, in spite of all that has been said, seems to be of purely Hellenic colouring, written for the Hellenes. And might the custom of the man's praying with his head 'uncovered' be 'oriental'? How long have the Jews prayed with their heads *covered*? Since the Exile—says Heiler, *La Prière*, p. 112.

Gabrielle Moyse, in *Le Talmud de Babylone* (Paris, 1926), gives us from the Talmud the following extracts:

'The Israelitish women have the right to go out with their heads uncovered. The pagan husbands prohibit their wives doing this.'

'The bill of divorce is obligatory among the Israelites. The pagans, on the contrary, consider their wives as divorced if they are seen on the street with their heads uncovered' (pp. 36, 41).

This latter explains clearly the reason for Paul's having put so much emphasis on the matter.

Notice that here, too, only the *covered head* is referred to, *not the face*.

Let us consult now Greek literature, archæology, and history. What does Homer say? Three words are used by him for veil: *κρήδεμον*, *καλύπτρη*, *κάλυμμα*. The third is the one used by St. Paul in 2 Co 3<sup>13</sup>, speaking of Moses. The other two do not appear in the Greek of the New Testament.

They are three synonymous terms, says Helbig, in *L'Épopée Homérique*, and mean *veil*. But is this veil, perchance, an object for *covering the face*? No: it covers the head only. The Greek woman did not appear before a man without a veil, but always 'bare-faced.' The Greek veil covered the head, including the ears, hanging loose down the

back. And thus could be compared perfectly with the hair: the comparison fits, as the glove the hand. The illustrations of Helbig are eloquent.

Dr. Oscar Seyffert, in his *Dictionary of Classical Antiquities*, says that in rare cases only, in Thebes, for example, the Greek woman used the oriental veil, which allowed only the eyes to appear. And I have never seen a single painting or a single piece of sculpture, either of European or Asiatic Greece, which represents a Greek woman with her *face veiled*. Helbig, Perrot et Chipiez, Duruy, Daremberg et Saglio, Montfaucon, abundant in figures which clarify their studies in literature, art, and history, all ignore the Greek woman with veiled face.

See, for example, the cut of the statue of the 'Veiled Woman' in Duruy's *Histoire des Grecs* (vol. iii. p. 481).

And what we say of the Greeks we can also say, *mutatis mutandis*, of the Romans. E. Guhl and W. Koner in their book on the life of the Greeks and Romans, speaking of women's dress, say: 'It seems they did not use hats, but, as a substitute, raised their shoulder capes to cover their heads, as the men did with their togas. Or they used a veil, which was fastened on the head and fell loose over the shoulders and down the back.'

And all the illustrations which these authors show are decisive on this subject. It is with this type of veil that the *orante* is represented in the Catacombs.

In Greek literature we find two examples, which are cited to prove that there was in use among Greek women veils that covered the face. Both are interesting and offer some problems which are left in obscurity by the translators.

The first is from Lucian (*Banquet*, 8), where he introduces, among the women of the feast, the bride 'entirely veiled.' It is clear that this adverb must be understood according to the Greek or Roman manner of life, for if the bride went to the banquet for anything other than to smell the meats and spices, certainly the mouth at least should be unveiled!

The other comes from Euripides, *Iphig. in Taur.*, 372, where the poet puts the following words in the mouth of the sacrificed girl:

ἐγὼ δὲ ὄμμα διὰ λεπτῶν καλυμμάτων ἔχουσα, etc.

I have read absolutely contradictory interpretations of this verse.

Liddell and Scott, *sub voc.* *καλυμμα*, mention it to prove the existence in Greece of the oriental habit of veiling the lower part of the face, letting

the eyes appear. (Strange indeed! How can one see such an idea here?) Whereas Leconte de Lisle, in his translation, speaks of *veils upon the eyes*, just the opposite of the thought expressed by Liddell!

Others, finally, set aside the ἄμυα and speak of Iphigenia all covered with a veil. (!)

Whatever this κάλυμμα may be, it cannot be an Oriental veil: it must be a floating, transparent *peplos*, or *pharos*, or something of this kind. It is curious to notice that Greek and Roman Art never represents *even the bride* with a veil covering the face.

I would be most grateful to have my doubts dispelled, which certainly are shared by many, unable, as I am, to understand the position taken by Paul in the light of the commentaries.

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### A Neglected Parallel

(Mt. xi. 28 and Ex. xxxiii. 14).

THE close parallel between these two verses ('Come unto me . . . and I will give you rest'—'My presence shall go with thee, and I will give thee rest') has hitherto received but little notice. Greenup & Moulton's *Revised New Testament with Fuller References* gives only Jer 31<sup>25</sup> ('I have satiated the weary soul, and every sorrowful soul have I replenished'), while neither Westcott and Hort, nor Moffatt recognizes an Old Testament quotation at all. Dr. A. E. J. Rawlinson, in a note on 'Excursus on the "Filial Consciousness" of Jesus' in his book *N.T. Doctrine of the Christ* (pp. 251-264), can only suggest Sir 51<sup>23ff.</sup> as a possible source of the logion.

Admittedly, the parallel with Ex 33<sup>14</sup> is not exact. The LXX word for 'rest' (κατάπαυσις) in this and kindred passages (cf. Heb 3. 4) signifies a lasting rest after long labour, or the attainment of a desired end; in this case, the settlement in, and peaceful occupation of, the Promised Land. The verb used by Matthew (ἀναπαύσω, from ἀνάπαυσις)

signifies rather a 'temporary rest as a preparation for future toil' (Souter, *Pocket Lexicon*, p. 20; cf. Moffatt's rendering: 'I will refresh you'). But the two words may have been to some extent interchangeable, and as we cannot ascertain the correspondence between the Hebrew of Ex 33<sup>14</sup> and the Aramaic of Jesus, it is unsafe to dogmatize. But, in any case, one cannot but think that Jesus would be more likely to have in mind such a passage as Ex 33<sup>14</sup> rather than Sir 51<sup>23ff.</sup>, and the 'Rest' which He promises to His faithful disciples—freedom from their sense of sin and alienation from God, and an eternal communion with Him—can scarcely be less permanent in character than the material 'Rest' promised to the Israelites.

GODFREY N. CURNOCK.

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### Heaping Coals on the Head (Pr. xxv. 22; Ro. xii. 20).

THERE is a practice in the Far East which at least fully illustrates this metaphor, and would explain it if the same practice occurred in Palestine—*mutatis mutandis* in keeping with the Levitical Code. The Chinese cook their rice in large pans of fusible iron. These crack from time to time, and sometimes develop holes. When such an accident happens the services of the itinerant blacksmith are called in. He kindles his fire of charcoal, and taking an earthenware pipkin, fills it with broken pieces of the same metal, fragments of an old rice-boiler. He then sets the pipkin, with its cover, in the heart of the fire; and, while he works the bellows with one hand, takes a long-handled metal spoon in the other and 'heaps coals of fire on the head' of the pipkin. The result is that in a short time the whole becomes a glowing mass; and when the pipkin is removed the cold, hard metal within is found to be glowing and molten and ready for use.

The application to the metaphor is obvious and complete.

JOHN STEELE.

Ipswich.



## Entre Nous.

**'Who keeps one end in view makes all things serve.'**

In a modest house in a quiet part of Edinburgh there is living to-day Dr. Dugald Christie, the veteran Medical Missionary to Manchuria, whose life has been one of the outstanding romances of missionary achievement.

At the beginning of the War, Dr. and Mrs. Christie wrote a joint account of their work, giving it the title 'Thirty Years in Mukden,' but this is now out of print. In any case, since Dr. Christie has retired, there was room for a complete survey of his work, and we now have a biography, *Dugald Christie of Manchuria* (James Clarke; 8s. 6d. net), which we have no hesitation in saying is outstanding. The author is Mrs. Christie. If there is any fault to find, it is that she has been too restrained, an uncommon fault in a biographer who stands in a close relationship to the subject of the biography. We should have liked to hear more about herself and the family—on p. 68 there is the unobtrusive remark, 'In the autumn of 1892 Dugald Christie married Eliza Inglis, daughter of a United Presbyterian minister resident in Edinburgh. Some time before, during his absence on furlough, she had arrived in Mukden as a missionary, along with her brother, the Rev. J. A. W. Inglis.'

There was so much incident in Dr. Christie's life that his biographer is hard pressed to deal with it within the compass of one volume, but Mrs. Christie handles it all in a masterly way, and the cumulative effect on the reader's mind is very impressive.

Dugald Christie was a Highland laddie. He was born in 1855, amid the lonely mountains at the head of Glencoe. His father was a prosperous sheep-farmer, but some years later the family resources failed and the widow and children moved to Glasgow. Hopes of higher education had to be given up, and several of the boys entered wholesale drapery establishments. Dugald Christie was one of those who were influenced by the Moody and Sankey meetings of 1874. He felt he had missed something, something which was worth having. The divine discontent grew, until one night in May 1874 the matter was settled and the service of God became his passion. A longing to give Him the best enabled Christie to surmount all difficulties. He took his medical course at Edinburgh University and qualified brilliantly at the age of twenty-seven. After careful thought he decided that the best investment he could make of his life was to take

the light of Christ to Manchuria. There were protests that he was throwing himself away, and even after he landed in China a tempting offer of a lucrative practice in Shanghai was made to him, but he knew the line he meant to take and he would not be turned from it. Writing forty years afterwards, his trusted colleague, the late Dr. Webster, pictured their early days together in Mukden: 'One could not but recall the first Sunday Christie and I spent in Mukden forty years ago. We had hardly a friend in the city. There was no church, no hospital, no school of any kind. We met in the back room of an old shop, and about fifteen men joined us at worship.'

Dr. Mole, a younger colleague, said of Christie: 'A man who dreamed dreams, but ever tried to carry them forward to fulfilment, such was our chief.' When Christie arrived in Mukden he was the only medical man among millions of people; he could not speak the language, the people were hostile, and their hostility was encouraged by the native doctors; yet after only four and a half years a fine hospital had been built and Christie had planned out a definite policy, which he never afterwards required to alter. One of his basic principles was to spare no pains to gain the goodwill of the Mandarins (or officials), believing that this would turn out to be the most efficient way of furthering the work. There is an interesting story given of how he was taken to call on the leading official when he was on a visit to a missionary friend in a southern city. Christie, unlike most missionaries, had taken the greatest trouble to acquire the intricate and detailed official etiquette. The official 'received them without ceremony. But when Christie addressed him in the orthodox language of courtesy, his face lighted up and his whole manner changed.

"You know our customs," he exclaimed delightedly, and was unremitting in his politeness and friendliness. When they left, his friend remarked to Christie:

"I never thought it worth while to bother about Chinese etiquette, but you with your politeness have got further in one visit than I have in months!"

The first hospital was burnt down during the Boxer troubles, but in 1907 a finer building arose in its place. There were present at its opening all the leading officials, including the two Great Llamas in their picturesque robes, and the Consuls-General



of the nations; the Governor-General performed the official opening. It is interesting, in considering Christie's relation to officials, to note that the foreword to the Biography is contributed by the late Chinese Minister to Great Britain—His Excellency Sao-Ke Alfred Sze.

Another of Christie's basic principles was that the Chinese must be encouraged and trained to do the work begun by the missionaries. When he left Manchuria, there was a staff of seventy-five fully qualified Chinese medical men and a missionary medical college second to none. In his speech of congratulation to his successor in the Principalship of the College, he added, 'the next Principal will be Chinese.' This prophecy has been fulfilled in the appointment of Dr. Gow, which arose quite naturally as a result of the policy Dr. Christie had always pursued.

Few biographers have had a more stirring background to paint in. The Chino-Japanese War—Dr. Christie founded the first Red Cross in China; the Boxer Rising—"Doctor! all is burned, and the Christians are killed"; the Russo-Japanese War; five years later the Plague, and only six months after it the Revolution. In the conclusion interesting light is thrown on the modern political situation in Manchuria.

There is an allusion to the 'Five Years' Movement' which has just been initiated by the Christian Church. We hope to be able to publish an article on this Movement shortly.

### Sharing.

'Sin has always meant little to the Chinese, and a keen sense of it was rare among Christians, but now' in the great Forward Movement which began in 1908, 'the consciousness of guilt seemed to burn itself into their hearts and only found relief in open confession.

'One after another poured out the hidden sins of his life, and where possible made atonement. An elder confessed with tears that he had defrauded the Church. A merchant publicly presented to the hospital a bale of cotton, because he had cheated in making bedding for the new wards. Many owned to having secretly denied the faith. "I, Chu Ching Ho," broke out one, "a miserable sinner who have been a member for twenty years, denied Christ and worshipped idols at the Boxer time, and have been indifferent ever since. Pray for me and my wife, who is not a Christian. Alas, I have done nothing to help her to become one." Another was stricken with remorse for having forced his mother to go with him to a temple, and she was

now dead. While all heads were bowed in prayer one day, a woman confessed before God her inordinate love of finery, and quietly laid on the table all her jewellery.

'In this time of heart-searching it was the most sincere Christians who were most deeply blessed, and Pastor Liu perhaps most of all. He confessed his shortcomings and asked the forgiveness of his people. Each one of them was known to him, and he sat with tears raining down his cheeks, as one by one they poured out their hearts. His great yearning rose almost to agony when he led in prayer for the apostates, that they might even yet be brought back to God.'<sup>1</sup>

### Silent Influence.

'General Chang Tso Lin had seen what could be done for wounded soldiers' during the Revolution, 'and made up his mind to organise an Army Medical Service. When it was known that he wanted a man to put at the head, one hundred and sixty applied, but he would have none of them, and one day he called on Dr. Christie.

"I want you," he said, "to get me a Western-trained doctor whom I can trust. I will give any salary, but I must have a good man. I have applications without number, but I know nothing about them, and I believe most of them are frauds. Give me a man like your Dr. Wang!"

Dr. Christie writes:

"I laid this offer before Dr. Wang, and he has accepted it. He is given high rank, something equivalent to Surgeon-General, with a free hand to organise, as well as a salary of ten times what he had. He said to me, 'I enter on my duties with a feeling of heavy responsibility. My comfort is that this had not come to me of your asking, nor of my own seeking, but I believe that God has commissioned me to undertake it.' He is the one man I know who can fill a post like this worthily, and at the same time not abate a fraction of his witness for Christ. As one of our college staff said, 'Most of us only preach when we are speaking: Dr. Wang is preaching all the time, even when he does not open his lips.'"

'Dr. Wang consistently fulfilled the hopes thus centred on him.'<sup>2</sup>

### 'Knock!'

A man's search for a Christian solution of life is not a usual plot for a novel to-day. But it is the plot of *Magnificent Obsession*, a novel which was

<sup>1</sup> Dugald Christie of Manchuria, 117.

<sup>2</sup> *Ibid.*, 166.



published about a year ago in America and which has had a large circulation there. The author is Mr. Lloyd C. Douglas. It has just been issued on this side by Messrs. Geo. Allen & Unwin (7s. 6d. net).

The story is of Robert Merrick, young, brilliant, and rich, but dissipated, who has his life saved at the expense of that of a famous brain specialist—Dr. Wayne Hudson of Detroit. After Dr. Hudson's death, so many strangers turn up who tell the same story of having been helped by him that Merrick is moved to find out the motive power of his life and, it may be, to take his place. He reads a diary the Doctor has left behind him, and as a first step in understanding he buys a Testament. 'It was rapidly becoming apparent to him that here was one of the most fascinatingly interesting things he had ever read. Not only was it free of the dullness he had ascribed to it; it kept hinting of secrets—secrets of a tremendous energy to be tapped by any man with sense enough to accept the fact of it as he would any other scientific hypothesis, and accord it the same dignity, the same practical tests he might pursue in a chemical or physical laboratory.

'It was astounding to feel that he had in his hand the actual textbook of a science relating to the expansion and development of the human personality.

'Nothing struck Merrick more forcibly than the constantly reiterated advice which the Bible gave to approach life audaciously. Anything a man really wanted, he could have if he hammered long enough at the doors behind which it was guarded. If he didn't get it, it was because he hadn't wanted it badly enough! No matter how patently futile it was to continue battering the door, any man who wanted anything earnestly enough could open any kind of a door!

"Got to have bloody knuckles," reflected Bobby, "before you can say you tried it and it wouldn't work!"

'The fable accompanying this proposition told of a poor widow, with no influence at all, who wanted justice from a rich man. The judge was an utter rascal. The woman had no attorney, no friends, and no case; but she kept coming until she wore the judge out' (p. 186).

### A Teacher's Prayer.

'Gabriela Mistral began life as a simple primary school teacher in a country district of Chile. She is now recognized by literary critics to be the leading contemporary poetess in the Spanish tongue, whether in the Old World or in the New. An echo of her teaching days occurs in a beautiful prose prayer, *Oracion de una Maestra*, of which we venture to translate some of the chief paragraphs as follows: "Lord, Thou didst teach, forgive me for teaching, for bearing the name of teacher, which Thou didst bear on earth. Give me supreme love for my school. Grant, Master, that my fervour may be enduring and transient my disappointment. . . . May I not be pained by the lack of understanding nor saddened by the forgetfulness of those whom I have taught. Make me more a mother than mothers are, that I may be able to love and defend as they do what is not flesh of my flesh. May I succeed in making one of my girls my perfect stanza, and in her bequeath Thee my most enduring melody against the day when my lips shall sing no more." <sup>1</sup>

### A SPANISH SONNET.

(Author unknown, translated by  
Professor Allison Peers.)

I am not moved, my God, to love of Thee  
By Heaven which Thou didst pledge me as reward.  
I am not moved to cease to grieve Thee, Lord,  
By thoughts and fears of Hell which threaten me.  
Thou mov'st me, O my God. Moved sore am I  
To see Thee nailed upon that cruel tree,  
The scorn of men, wounded despitely.  
Mov'd am I: Thou dost suffer and dost die.  
Mov'd am I thus, my Lord, to love Thee; yea,  
Were there no Heaven at all, I'd love Thee still,  
Were there no Hell, my due of fear I'd pay.  
Thou need'st not make me gifts to move my will,  
For were my hopes of Heaven quite fled away,  
Yet this same love my heart would ever feel. <sup>2</sup>

<sup>1</sup> J. A. Mackay, *The Other Spanish Christ*, 201.

<sup>2</sup> *Ibid.*, 126.